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ADDRESS.

WE scarcely know whether to apologise to one class of our readers for the over-haste with which on more than one occasion we may seem to them to have fulfilled our periodical engagement, or to take credit to ourselves with another for the promptitude with which we have anticipated their expectations. It is probable that both classes exist among our subscribers, as well as that it is impossible to satisfy both; and we must content ourselves with the hope, that such of these as may feel surprise at receiving a second double number, and at having come to the close of their first year's subscription before the end of twelve calendar months, will patiently submit to the preference we have given to what we may suppose to be the wishes of the other class, in consideration of the motive and necessity which impels us to go on for the interest of both. The abundance of matter which daily presses upon us for insertion, the value of which evaporates by being kept, and the obvious absurdity of withholding notices and communications, which were intended to stay mischief, till after the mischief is done, concur with the irregularities arising out of the periods of academic residence to make our appearance perhaps somewhat erratic, though the difficulty consists in our having too much matter, and coming out too often, rather than (as was originally expected by some of us) in the want of sufficient materials to be always ready in time. We hope that this notice, and a glance at the contents of each number, will obtain for us the pardon if not the approval of our subscribers, if we publish in proportion to our supply of matter rather than with regard to exact periodical regularity; as we trust they will have no occasion to complain of any thing

being admitted merely for the purpose of swelling a number, when the difficulty in fact consists in selection from a greater abundance of materials than we can employ.

And this reminds us to ask another indulgence of our contributors, with which the purpose that leads them to favour us with their correspondence is a security for their willingness to comply. The number and variety of communications received by us renders it quite impossible to find room for all or the greater part of them, without presuming on the liberty of irregular periods of publication to a degree which we could not expect to be forgiven. We therefore trust that we shall be permitted to condense some, and to answer in the course of our own articles the inquiries contained in others, if they be not already, as will be seen to be frequently the case, found to have been anticipated in the communications of other correspondents.

And this seems to be a fit occasion for once more reminding our readers, that the mysterious monosyllable in which, in common with other Periodicalists, we delight, is used in our case with a truth which gives us a claim to more than ordinary consideration and indulgence. Our plural unity is no fiction, *πολλῶν ὁνομάτων μορφή μία*; and in our case involves the usual amount of difficulty and liability to err. We have not only to receive and weigh the opinions and feelings of many known or unknown correspondents, but on those many disputable questions which come under our review or demand our judgment, it is not to be expected but that we should sometimes differ among ourselves: and while another journal decides with the consistent infallibility of a monarchical editor, we can only pronounce the resultant judgment of the deliberations of a committee. The many various and often curious questions that present themselves, directly or indirectly connected with the forms and uses of ecclesiastical edifices, present themselves *because* they are questionable and uncertain; and all that we can pretend to is to examine them with the help of the best knowledge and ability we can bring to bear on the subject out of our united stores, or by consultation with others of allowed authority, and to deliver in each case a solution which subsequent discoveries or further consideration may induce us to modify or change. Our pages are open to, and have always invited, free observations upon the views and details which are there put forth on our part. We shall no doubt have occasion sometimes to be corrected, or to correct ourselves. We may think ourselves fortunate, that on none of the leading principles of ecclesiastical worship and architecture which have been from the first promulgated in our little journal, have we as yet found reason to change our minds.

PUES.

WE do not again meet our readers after an interval somewhat longer than usual, and at the commencement of a new year, and a new volume, without grounds for much congratulation. During this period principles dear to the *Ecclesiologist* have advanced further than we had anticipated, in regaining their hold upon the affections and the reason of churchmen. But on one point we must seize the opportunity of making some earnest appeals to various classes of our readers: we allude to the system of *pues*.

We are thankful to see that we are no longer almost alone, nay scarcely even *ἐν προμάχοις*, in the conflict with the *pue system*. Persons in all quarters and of all ranks seem uniting in repudiating and demolishing it. We have known occasions on which our own joy in destroying some of these abominations has been exceeded by that of the carpenter's workman called in to help us in the task; and we could tell of many parishes wherein the clergymen, churchwardens, or parishioners have already shown, or are preparing in this way to show, their zeal. In some, as a preliminary step, the pues, or at least those in the Chancel, have been lowered, and a few removed: in others the old oak seats have been repaired, and such as have been destroyed, renewed: in others again the intruders swept away at a blow, to be replaced by open benches: while in some of the new churches it is made a condition that not one pue should be admitted. And more have learned to think rightly than as yet have courage to act rightly, though we have ourselves seen well-dressed people, as if conscious that "kneeling ne'er hurt silk stockings," prefer in principle free seats to pues, and kneel amongst the poor without even a matting over the stones. These indeed are signs not to be misunderstood. But further, high authority and example is no longer wanting to confirm the private sense of duty. The last instructions of the Incorporated Society will probably be found to have struck the death-blow to the system, at any rate to have marked an epoch in its fall. Then we have the influence of important literary organs, with the reinforcement (as we write) of one most able and eloquent co-operator; while other Archdeacons in their turn seem to be rivalling those of the Diocese of Chichester, and more than one of our Spiritual Fathers have given their high sanction to the design of sweeping from our churches these records of a past and unhappy age. With all this to encourage us, may we not really hope that the predictions of our "Historian of Pues" are nearer their accomplishment than he thought for when he so ardently penned them; in this respect only to be fallacious, that it will require not a "future" but the same "historian" to record the final struggle and their ultimate extirpation?

Yet there is of course much still to be done, and to be done by individuals, and our intention is to give a few recommendations on the subject.

I. First then we would address the class most responsible of all; those who, under whatever title, hold the chief pue, "the Squire's pue," in their parish church; and upon such of these (happily not a few) as belong to our own or our sister societies we think we have no

We did not notice his previous paper, as thinking the tone of it unworthy of the subject, and contenting ourselves by saying

λοιδορεῖσθαι δ' οὐ πρέπει
ἀνδρας ποιητὰς, ὥσπερ ἀρτοπώλιδας.

But now that he meets us in a courteous, and fair, and straightforward manner, we will endeavour to discuss the subject with him in a similar spirit.

We observe with pleasure that he offers no defence of certain suggestions of Mr. Petit, which we have before called, and still think, *atrocious*. We allude to the idea of blocking off a Chancel for the village school; of building large Aisles to it, so as to invert the proper proportion of a church; and the like. So far we have obtained a clear victory.

We had asserted all along that Gothic and Catholick Architecture were convertible terms. By this assertion the *Christian Remembrancer*, in March last, understood us to mean *the only architecture that has ever been used in the Catholick Church*; and accordingly took great pains in confuting a notion which we believe never had entered into the mind of any writer on the subject. Having, however, now (p. 259) discovered our meaning to be that Gothic is the only architecture which, as being the offspring of Christianity, symbolises and expresses its doctrines and feelings, the writer proceeds to examine the correctness of this principle.

Now we really think that our best way of defending ourselves will be to place side by side two passages from the article in question.

“They [the writers in the *Ecclesiologist*] lay down as the first principle, that the Gothic styles are the only Christian ones, and that none, penetrated with the genius of the Christian dispensation, will, whatever be the circumstances, select any other in which to build a church, north of the Alps at least. Grecian, Roman, and Italian, are marked off as Pagan styles: in consequence of which, almost every church built in Italy since the revival”—that is, the revival of *Classical*, in other words, of *Pagan* art—“including S. Peter’s, and that of S. John Lateran, S. Paul’s, and almost every church in London, built by Wren or his disciples, are under an *ipso facto* excommunication. Monstrous as this anathematizing seems, Mr. Pugin, and the Cambridge Camden Society, if we understand them right, mean no less.”

But why monstrous? Our readers will reply, Because the writer considers that Christianity has found other developments in art equally beautiful and self-consistent with the Gothic principle. Hear him again: not the Cambridge Camden Society, but the *Christian Remembrancer*.

“Gothic is *the* Christian architecture in this sense, that it is the birth of the Christian mind, and the only architecture, in the highest sense of the word, that is so.....If this is what Mr. Pugin and the Camdenians mean by calling Gothic Christian”—that is, *the* Christian—“architecture, WE FULLY CONCEDE TO THEM THE PHRASE, AND ARE PREPARED TO MAINTAIN WITH THEM, THAT IN THIS HIGH SENSE OF THE WORD ARCHITECTURE IT IS THE ONLY CHRISTIAN ONE THE WORLD HAS YET SEEN.”.....

Then why, we ask again, was our ‘*anathematizing*’ monstrous? The thing lies in the compass of a syllogism:

Gothick is the only Christian architecture ;

But S. Peter's and S. Paul's are not Gothick ;

Therefore the architecture of S. Peter's and S. Paul's is not Christian.

This, however, is not all. From hence another syllogism arises :

We ought to build Christian churches in "the only Christian architecture the world has yet seen ;"

But Gothick is "the only," &c.

Therefore our churches ought to be Gothick.

Now, in this proposition, the major is denied by the *Christian Remembrancer*. We ought not, it seems, to confine ourselves to Gothick :

1. Because we cannot execute it satisfactorily ;

2. Because, if we try, we may invent another style as good or better.

Now, the first allegation is of so grave and weighty a nature, that one would think the writer must have many good arguments by which to support it. Will our readers believe that he only names *one* ?

"We do not recognise Gothic as architecture in the high sense in which we have been using the word, except it have all its distinctive features, including that most necessary one, a vaulted roof. Now, will the Cambridge Camden Society engage to furnish us always with this?"

This great argument then, which has to bear up the writer's theory that Gothick is impracticable, consists, when examined, of two assumptions—1. That vaulted roofs are necessary ; 2. That they cannot be had. And both these we deny. Granting them to be necessary, if church-founders and church-builders determine to have them, they will have them. We wished, under circumstances of peculiar difficulty, for a vaulted roof of large span to S. Sepulchre's ; and there it is.

But the assertion that it is not necessary, leads us into another field of argument : for here the writer leaves his original ground, and here we must consequently leave it too. Our readers will therefore have the kindness to bear in mind, that the points which we have been defending, the identity of Gothick and Christian, and the necessity of building in this style, remains, not only not disproved, but almost unattacked. Feeling the weakness of his ground, the reviewer wisely draws off his forces, and attempts another position.

We had said, (*Eccles.* vol. i. p. 97,)

"So far from Early-English or Decorated churches requiring vaulted roofs, very few of even our larger parish churches in those styles will be found ever to have had them : and nothing can be plainer or better adapted (since plainness, it seems, is to be the principal object,) for modern imitation, than many of our Decorated country churches."

On which the *Christian Remembrancer* thus remarks :

"There is no denying the fact here asserted : but its force, as a reason, remains, we think, to be shewn. And this brings us to the real question,"—that is, the question which the reviewer, having left the original one, What is Christian Architecture ? thinks it convenient to press—"Where are we to look for the ideas and principles of Gothic Architecture ? Mr. Pugin and his disciples have never, for one moment, doubted that they are to be found in all the churches of England, built during the great Gothic period..... We see no sort of reason to believe, that they [the church-

builders of that time] themselves regarded, or dreamt of others regarding, their works in country villages, in the light of perfect works of art, and of as much authority as precedents, as perfect in their kind, as cathedrals and minsters. On the contrary, we are persuaded that their most self-congratulatory feelings concerning them, often amounted to no more than viewing them as very happy *botches*."

On the contrary, the country church is often, as a whole, a more perfect work of art than the cathedral. And that for this reason: wonderfully as the various stages of Christian art harmonize with each other, there is no denying the fact, that a church built consistently in one of them, is, as a work of art, superior to a church composed of more than one. Now a cathedral is a work of that immensity, that it was almost impossible it should be finished by the same hands, or in the same generation, or in the same stage of art, with that in which it was begun. Salisbury is the only example; and that is not the grandest, though the most consistently beautiful. But in country churches, "the hands of them that laid the foundations of this House, their hands also did finish it;" and the consistency necessary to a perfect whole was thus preserved. More especially is this the case in Decorated buildings: for that style, so as to be perfectly free from Early-English windows on the one hand, and Perpendicular mouldings on the other, did not last in its purity sixty years. Therefore we look upon such churches as HECKINGTON and HAWTON, as more perfect *wholes* than York or Canterbury; and as such, more completely free from anything approaching to the character of "a botch."

But, under the wonderful system of freemasonry, we know well that no man was allowed to build a church till he had attained a certain requisite portion of knowledge; till he had, as it were, taken his degree in the art. "We have sometimes," says the *Christian Remembrancer*, "been compelled to own to ourselves, that country specimens in this [the Decorated] style were positively ugly." Would it not have been more modest in such a case (a case, by the way, which we never saw,) to imagine that, as in all that we can understand, in string-courses, capitals, windows, and other details, the arrangement of the country church was, *in its way*, equal to that of the cathedral, any contrary opinion of the building, as a whole, was the effect of our ignorance alone? We are quite prepared to maintain that a church, which seems to have caused horror in the minds of the *Christian Remembrancer*, having "three* very short piers, supporting arches greatly higher than themselves, and of unequal width," was, in its original state, a more perfect model of a Christian temple, *in its way*, than S. Paul's, or S. Peter's, or even Streatham.

And now to return to our vaulted roofs. The *Christian Remembrancer* assumes that they are always employed in Cathedrals and Minsters: we refer, as examples of the contrary, to the Nave of Ely, the Nave of Peterborough, the Chapter-house of Exeter, the Nave of Rochester, the North Transept of Winchester, and the Choir of

* We shall probably, ere long, take occasion to offer a few remarks on the necessity of Short Piers in country churches, and their absurd elongation in modern buildings.

S. Alban's. It will be allowed, we suppose, that the architects of such churches as many of our larger Decorated or Early-English ones, knew what was essential to the art. It will also be granted that they did not (as we do now) sacrifice essential features to non-essential ornament. Why then do we meet with Towers in churches which are not vaulted? the rather as a Tower could be afterwards added much more easily than vaulting could be. Why again is so much ornament often bestowed on a wooden roof, if imperfect? And we may ask, what is to become of the Triforia in a Cathedral which cannot well be vaulted? True it is, that the Perpendicular, confessedly a declining style, has the most magnificent wood roofs: whence it might be argued, that a declining taste alone sanctioned them. But the assertion may equally well be made with respect to stone roofs; for they are also most gorgeous in Perpendicular. We are inclined to think, that, considering the vast superiority of height (a most necessary feature in a church) gained by a wooden roof, the writer of the celebrated articles on open roofs in the *British Critic* is borne out in his idea that they are the most church-like.

The reviewer having, as he conceives, settled the question that "our country churches possess no such perfection" as to be justly taken for models in modern church-building, proceeds to discuss the other arguments which we had adduced (pp. 97, 98, vol. i.) against the introduction of foreign styles. "We cannot ignore or forget the fact," he says, "that England has now naturalized and used other styles for a period about as long as the reign of really good Gothic." Now this argument appears to us mischievous as well as untrue. For who will say that a thoughtless, indiscriminate, incongruous eclecticism is a *naturalization*? Has any one style, or mixture of styles, been ever naturalized among us in the same sense as the old distinctive stages of architecture? These were indigenous expressions of national feelings, and have a *reality* which is as evident in them, as well as in the literature, and social distinctions, and indeed every thing bearing the impress of those ages, as is the defect of the same quality in all that is peculiar to ourselves. We are aware that to many, who do not think deeply on such subjects, what we have said will appear fanciful and unmeaning. But to such we would offer a sort of illustration. Can we fail to remark the want of "keeping" which we see (to hold close to our subject) in modern domestick as well as church architecture? Compare an old mansion or abbey, with hall and dormitory and gatehouse, all consistent and harmonious both in detail and in the whole, with a modern seat, perhaps of bad Palladian, with Swiss cottages for porters' lodges! But we must not forget that the existence of so many ancient models and undying remains of much of the old feeling amongst ourselves has always preserved us from such depths of absurdity as our transatlantic brethren have often fallen into. We were told once by an American, with no little pride on his part, that one might see in some of his cities at least fifty *Parthenons* in the space of half-a-mile, some as chapels, some as houses, some as *stores*! Far abler pens than ours have shown how this magnificent Temple is at once the sublimest and most living expression of the heathenism which raised it. But if this be true, how

can the Parthenon be fit for anything else, whether a temple for the Catholick faith, or a mere habitation, or a shop? One need not dwell further on the absurdity. Again, we were informed by the same friend, that in the midst of these New World Parthenons might be seen an "Egyptian" Police Station. Amongst ourselves, the "Egyptian" style has lately been used for the vaults in one of the Joint-Stock Cemeteries; and one of our watering-places boasts of an unique building which bears the explanatory legend of "GOTHIC TEA SHOP!" Now, in all this we detect not merely a ludicrous instance of bad taste, but a grave evil. Does it not plainly show that we have lost the power of discerning the meaning, the symbolism, of particular forms, and their respective fitness for the ends for which they were designed, and the impressions they were intended to convey? Why, we ask, have differences of national feelings, climates, or circumstances, why have religious sentiments, or even peculiarities of local or social position, each developed themselves in distinct and characteristic architectural forms? We answer that they *could* not have done otherwise; that there is a real, however subtle, relation between the one and the other, and that there was once a time when people discerned these speaking varieties, before feeling, and imagination, and poetry, (which are no small ingredients of the old Catholick character,) were fused into the dulness of modern utilitarianism. We cannot pursue this subject, however inviting, but we leave it to our readers to carry out. Five minutes' thought on the local peculiarities of the old domestic architecture of each man's neighbourhood (again to confine ourselves to our own small corner of this wide field of speculation) will be enough. But why this discussion? Because we have wished to show what we mean by *reality*, and to call attention to styles *really* "naturalized." No one kind of our modern architectural attempts can claim a naturalization such as belongs to indigenous national styles, or to borrowed forms adopted, but adopted exclusively, and improved. Let us consider the state of our country since the decline of Pointed Architecture. The first age might have produced and systematized a *Debased*. Had it done so indeed, and the style become "naturalized," we should have striven earnestly to throw off the yoke. But it did not. As an able writer in the *British Magazine* for November 1839, observes in an article on "Anglo-Protestant Church Architecture," (of much of which however we disapprove): "Thus it would appear that no mode of worship had hitherto become sufficiently established to affect the architecture. Indeed, churches were so much more numerous than revenues for incumbents, that to build more would have been an absurd waste of money. The Puritan taste therefore was never able to develop itself in England; but, crossing the Atlantic, formed an original and characteristic school." Puritan domination then left no memorial; and we have one age more, the age of the "Establishment," to consider. Wren, with greater opportunities for forming or naturalizing a style than any architect may ever again enjoy, chose (as we conceive) an entirely wrong path, though that he did not do it was more the fault of his imitators than his own. But his churches, whatever be their character, must be allowed to be infinitely better than the churches of the

last age; the type of which may be taken to be a plain, long, flat-roofed, red-brick room, with large round-headed windows, and a square brick tower at one end. Happily this style never became naturalized, and the eclecticism in which the architects of the present day are running riot ought to have convinced the *Christian Remembrancer* that, in its true sense, we have now no naturalized or vernacular style. We have dwelt thus long upon this point, because we believe such arguments as these, which are becoming common, founded upon the fact of our Church having now remained for nearly three hundred years with her deficiencies (to use Bishop Andrewes' words) *unsupplied*, to be very dangerous. That among other things she should not have had a Catholick Architectural Language, while we must admit and deplore it, may be so accounted for by a consideration of the trying circumstances in which she has been placed, as to hold out the warmest encouragement to those, who now, with brighter prospects, are hoping to restore to Her, their Mother, a lost ornament, if it be not more.

But it is a remarkable fact, although one which, so far as we are aware, has never been noticed, that, about the years 1630-1640, when Church principles were more developed than at any previous period since the Reformation, there actually does seem to have been a real, though, alas! a weak and transient revival of the principles of Catholick Architecture. True, after the long bright days of Early-English and Decorated, it was but a *S. Martin's summer*: but who knows, had the Rebellion been crushed in the outset, to what beauty it might have attained? We refer, in proof of this remark, to the constantly occurring remark in Rickman, with respect to buildings of the period we have mentioned, *the work is much better than we could have expected from the date*. We would refer particularly by name to the Altar canopy and poppy-heads at HAUGHTON, Durham; the Roodscreen at GEDDINGTON, Northamptonshire; and an Altar tomb in PRESTON, Sussex. And this revival was not the last struggle of Perpendicular; for, curiously enough, it fell back upon Decorated.

But the *Christian Remembrancer* only urges this 'naturalization' in order to oppose our own claims for Gothick as the national 'vernacular' style. Were it true, it would surely stand in the way of its own Romanesque, since there would be no excuse for bringing in a foreign variety while we possess a consistent national style. But as the case stands, there is no such style naturalized: and the question between the *Christian Remembrancer* and ourselves is, whether they shall introduce a foreign and confessedly imperfect style for the chance of its imagined capabilities, or we shall reassert the rights of the only perfect architectural development in which the Church in England, not to say the Church Catholick, has ever found its expression.

But when the reviewer proceeds, "Is it not in analogy with the whole modern character of England, with her enlarged commerce and her enlarged knowledge, with the genius of her literature and language, that she should be capable of adopting every thing really excellent in architecture which suits her aim and can answer her purpose?" we must own ourselves unable to follow him. In considering the glory of commercial, manufacturing, rebellious England, we cannot forget the

far higher glory of the 'England of Saints,' England 'renowned for Christian service and high chivalry!' If this be 'in analogy with the whole *modern* character of England,' we have but to utter one more lament over this utilitarianism.

The *Christian Remembrancer's* remarks upon Romanesque may be resolved, it seems, into the following offer:—

Only give up your three developed English styles, with their Catholick associations, and national peculiarities, and beautiful symbolism, and exquisite details, and hallowed remembrances, and be thankful that you *may* give them up, for you will make nothing of them: we will give you a style, not indeed national, but other people have used it, and therefore we may; not indeed magnificent, but then conveniently cheap; not so well suited for the House of God, but then men must be thought of too; not affording any possibility of great ornament, but then it may be built of brick; not employed at Westminster, or Beverley, or Lincoln; but used at Streatham, and Hampstead, and Wilton; not hallowed by old associations, but suiting well for street fronts; neither beautiful nor sublime, but—only use it, and you will see what it may become! "We are not fond of quoting Scripture," but we have read therein of a similar offer. See 2 Kings, xviii. 31, 32.*

The next point which we shall discuss with the *Christian Remembrancer*, is one by no means new to our readers—the *absolute necessity of a distinct and spacious Chancel*. Once for all we must say here, that insinuations of a tendency to Romanism, such as are to be found in the paper under review, are happily no longer a bugbear to our readers, are unworthy of the *Christian Remembrancer*, and come from it with an exceedingly bad grace, seeing that itself generally, and this article in particular, must lie open to much of that ungenerous and ignorant imputation to which we ourselves have been exposed. Our arguments for Chancels have been briefly these: the unvarying use of the Catholick Church until the sixteenth century; the necessity of such arrangement for the symbolism of the holy building; their universal existence in our old churches; their *designed* retention when the Church was reformed; the evidence afforded by Visitation Articles of the care with which our great Bishops of the seventeenth century regarded them; their occurrence in the few churches built prior to the Revolution; and above all, the Rubrick—unrepealed through successive revisions, nay, *restored* after a temporary domination of Calvinian influence—THE CHANCELS SHALL REMAIN AS THEY HAVE DONE IN TIMES PAST. Besides this, *indirectly* we have the fact that the neglect of this arrangement has produced the effect that might have been anticipated—the general neglect of the Holy Communion, the centre of all Church ritual: of which the *Christian Remembrancer* itself says, "confessedly

* We may answer a note of the *Christian Remembrancer* by a note of our own. The writer expresses his astonishment that a Romanist (Mr. Pugin) should speak slightly of S. Peter's. May we not be well more surprised that the *Christian Remembrancer* arguing against, and Mr. Petit sneering at, Romanism, should recommend buildings like the *renaissance* churches round Nîmes, which *are* Romish, if any thing be so?

the misdirections of Protestantism have tended to obscure its prominence," &c. (p. 266.)

That there are great practical difficulties besetting this subject, no one can feel more than ourselves. We will state some of these honestly, after first showing that the *Christian Remembrancer* is guilty of much unfairness in asserting that the principal part of the arrangement of our old churches is of Romish origin, and is only fit for the Romish ritual. This indeed has been the impression which many of late have attempted to give, endeavouring to widen the breach between our forefathers and ourselves. We assert, on the contrary, that the arrangement of mediæval churches is Catholick. The "length of Nave and Chancel together" was *not* meant for processions: the division into Nave and Aisles was *not* designed for detached services and a plurality of Altars. The reviewer must have gone far for this example, since he seems to have forgotten that his favourite Basilicæ have Aisles, and sometimes even *double* Aisles. We confess that it has been sometimes a matter of surprise to us that the corruptions of the Roman Church have not left more traces amongst us. However "the disposition of parts," which the reviewer declares "could never have arisen except under a various and multiform" (that is, from the context, a Roman) "ritual," appears to be merely the arrangement of a full-sized Chancel, distinct from a Nave and Aisles! But the latter, at least, is Basilican; and for the former let us observe, that the Chancel—the part set aside for the clergy—in Basilican churches, is too often supposed to be merely the Apsidal projection; whereas we find that the *Bema* extended into the main building, including the Transeptal projections which some of these churches had. In S. John Lateran, for example, the Choir extended originally, as we find in Ciampini, considerably into the Nave, though the Cancelli were afterwards moved back to admit of the tomb of Pope Martin V. Thus also Bingham says, (viii. 6, 9), 'At the *upper end of the Chancel* was commonly a semicircular building, called *apsis*, and *exedra*, and *conchula bematis*.' But the reviewer would confine us to the mere Apse, with a sneer at our ignorance of the Basilican form, forgetting apparently, that even an Apse, which shall answer his condition "of being a *gigantic* semicircular niche containing the Bishop and Presbyters, with the Deacons standing before them," (p. 267), will be a very different thing from the stinted Altar recess, of which we so often have to complain, barely holding a mean Altar and the officiating Priest. But the Basilican Bema was not confined to the Apse: "the Altar was not placed against the wall, but in the chord of the arc;" but the Altar was said to be in the middle; "*ἐν μέσῳ*," *Euseb.* "*in medio*," *S. August*; "which is not to be interpreted, as some have misunderstood it, of the Altar's being placed in the middle of the Nave, but in the middle of the *bema* or sanctuary." (Bingham, viii. 6, 11.) Now if there were room for a Bishop with his Priests and Deacons, both before and behind such an Altar, and if this Altar, being on the chord of a "*gigantic semicircular*" (not segmental) "niche," was in the middle of the Bema, we cannot see how the Basilican plan can be supposed to favour the short Chancels of the *Christian Remembrancer*. And there is yet another consideration: in com-

mon fairness we should compare the Basilican proportion of the Choir, not with the whole body of the church, but with the *Locus Fidelium* only. We find that the Bema bears a good proportion even to the whole length, including the places for the Catechumens and Penitents; though these had nothing whatever to do with the Bema or Altar, but only with the *Ambo* in the Nave. Now that we have disused these divisions, the respective lengths of the Choir and Nave should alone be estimated, and here the balance is far on our side.

The *Remembrancer* says, "*This is not the Chancel for which reverence has been enjoined by an Œcumenical Council.*" No? What is then? Why, the part within the Altar-rails "which the Camden Society wishes to do away with." Is not the *Remembrancer* aware that the Greek Church has (in many instances, at least,) Altar-rails and Chancel-screen too? So that they consider the Chancel, for which reverence was enjoined at Constantinople, in the same light with ourselves. And in the Western Church the Rood-screen *was* the Altar-rail; so, in the *Remembrancer's* own shewing, all east of that (which Mr. Petit would turn into a school) is Chancel, and peculiarly hallowed.

But, to resume: we were saying that there were practical difficulties connected with our Altar service. Since the framing of our ritual detached services have been joined together, so that our Office for Sunday contains practically one half of the Communion Service, to be performed at the Altar, though without any necessary connection with that holy Sacrament. Now "the Camdenians are" *not* "ready to prescribe some ritual changes:" but still less are they ready to innovate in church architecture in order to accommodate any unauthorized, however general, evasion or mutilation of the offices of their Church. They still read, that "*At the time of the celebration of the Communion, the communicants are to be conveniently placed for the receiving of the Holy Sacrament;*" and therefore they are anxious to retain such Chancels as, suited to the size of the parishes, will allow the communicants to be properly and reverently arranged. The Church never meant that communicants should remain boxed up in pews, or even galleries, all over the church, until in their turn they come down stairs and approach the Holy Altar; but it provided that they should be ordered along the length of the Chancel, and so the Priest approach them. It is obvious how the invention of Altar-rails has helped to disturb this custom. But if the sinful neglect of weekly Communion has made the number of communicants too large to be so accommodated, (though, alas! how seldom is this the case,) a return to the old practice would at once obviate the inconvenience. But what is to be done without any Chancels at all, or with only shallow Chancels, if we wish to obey the Rubrick, it is not so easy to say. To our mind, those are acting in the most humble and dutiful way, who adhere to the old rule of our Church in cases where corruptions have crept in, and wherein our ecclesiastical superiors do not, as well as CANNOT, interfere. We "prescribe no ritual changes," we make no innovation: if there be inconsistencies and difficulties, we humbly wait until those, whose office it is, remove or overrule them: and in so doing we are following the Church; for, until she bids us otherwise, her last command must

be our law. But what is the conduct of our opponents, and what does the *Christian Remembrancer* set forth as the duty of 'an architect of real genius and earnestness'? It is this: "for the purposes of our present worship, he must provide a *hall* capable of holding several hundred persons, in every part and corner of which one human voice can be heard." (p. 265.) "A good church architect will design with a reference to the wants of the Church." We have ourselves insisted, more than most people, on the high qualifications necessary for a church architect; but here is a new one. Rubricks, tradition, existing edifices, are to be nothing to our "architect animated by church sentiments!" The practice of the day is to be his model; and, alas! perhaps he may live next door to a fashionable pue-rented chapel! He will, at the bidding of the *Christian Remembrancer*, carefully eschew any observation of the neighbouring churches, as 'mediæval' and 'ugly' and 'presenting an antecedent objection;' but he will perpend the particular way in which Divine worship is performed in the place of worship which he attends, and compare it with that observed at the next nearest: and between these, perhaps, he will find an architectural mean; and if any practices, unsanctioned or even vicious, have obtained, it will be in his power so to contrive his church as to perpetuate the evil; he will sit in judgment on Tower, Nave, and Aisles; happily, however, "he will not be led, under any circumstances, to discard the Chancel, or what shall be tantamount to a Chancel, or at least he will secure an Apse," &c. (Note, p. 266.) We are relieved then on this point; he will not discard the Chancel!! This is really like Mr. Barry's "*retaining* Westminster Hall." (See his Letter, *Eccles.* I. p. 118.) THE CHANCEL SHALL REMAIN AS THEY HAVE DONE IN TIMES PAST. We ask now any candid person, which party should be accused of "being ready to prescribe some ritual changes;" we, who have never advanced any statement which cannot be supported by a mass of Catholick, as well as Anglican, evidence; or those who will give such unlimited power into the hands of a mere architect? A Bishop, or the whole Upper House, could not undo the Rubricks, nor the structure of the Prayer-book; but an "architect, animated by church sentiments," may so arrange his new church as to do both.

In conclusion, though our subject would admit of much more illustration, we would kindly and earnestly recommend to the *Christian Remembrancer* a more complete study of Anglican Architecture and Ritualism. We would ask him to read over his description of a church, p. 269; and ask himself what there is in it which might not be found in a 'handsome meeting-house?' He must not form his opinions from the present day, either as to church-building or to the administration of the divine offices. Sure we are, that a careful study of the existing edifices, of the documents written and monumental of the sixteenth century, of the Divines of the seventeenth century, and, more than all, of the spirit of our Rubricks, will convince any unprejudiced person, that he alone is innovating who would introduce, not only new architectural styles, but what is still worse, new forms and arrangements, which cannot but re-act most injuriously on those who will feel their

influence. It is indeed painful to differ from those who have objects so much in common with us as the *Christian Remembrancer*; but while we re-echo their wishes for the possibility of more unanimous co-operation, we cannot hold out a hope of obtaining it by the compromise of what we must still believe to be vital principles of ecclesiastical architecture.

It is indeed sad to see a writer, who would treat with merited contempt the idea that our Church was *founded* by the Reformers, speaking, nevertheless, as if the unreformed and reformed Church in England were so totally different, that not only the arrangements of the one are unfit for the other, but that the very style to which the former gave birth cannot be retained by the latter!



THE CHANNEL ISLANDS.

To the Editor of the Ecclesiologist.

SIR,—In the last number of the *Ecclesiologist*, p. 204, are two extracts from “Churches and Church Services,” which relate to the horrible desecration of the Jersey churches. I am glad to see notice (however brief) taken of the melancholy state in which these churches are permitted to remain; and I hope that by drawing attention to the subject, the islanders will be aroused from that state of uncatholic indifference in which they have so long reposed, and restore their temples (highly interesting to the ecclesiologist) to a condition more consistent with Catholic worship.

I wish to offer a few remarks respecting the Guernsey churches, which, if you think them worthy of a place in your pages, I shall feel obliged by your noticing.

Equally with the sister Isle, Guernsey is entitled to the same reproof. Her churches are in a no less deplorable condition, arising from the same causes, namely the Genevizing spirit introduced in the time of Elizabeth, by which preaching was unduly elevated, and the Church Prayers thrust aside. In November 1578 the Consistory of S. Peter, established in the island in 1563, ordered that “there shall not, *at any time*, be an assembly of the people for *prayers only*, but whensoever they assemble there shall always be a sermon.” This spirit it was that first led to that total alienation of the people from Church services which afterwards obtained in the time of James I.; in whose reign a violent opposition on the part of the islanders was made to the introduction of the Liturgy of the Church of England. The observance of holydays, the use of the sign of the Cross in Baptism, the wearing of the surplice, &c. were also forbidden; two of which, namely the observance of holydays and the use of the surplice, are discontinued in most, if not all, of the churches to this day; the latter in all the parochial churches. To such a height was the opposition to the Liturgy carried, that when, in 1629, the Chaplain to the garrison applied for leave to perform divine service in one of the churches, assent was given only on the express condition that neither

the Liturgy should be read, nor the Communion administered. Whenever, therefore, any person was desirous of receiving the Holy Sacrament of the Lord's Supper, he was obliged to be ferried across to Castle Cornet (a fortified rock at a short distance from the harbour), where the service was performed in the great hall.

During the rebellion of Cromwell, the Genevan form of worship and discipline were in full vigour: but on the restoration of Charles the Act of conformity was proposed to the island, and the Liturgy and discipline of the English Church were very reluctantly received.

The desecration and neglect of the parochial churches consequent upon these unhappy principles soon became evident in their ruinous condition; and an order in council, dated 1676, directed the Royal Court to assist the Ecclesiastical Court, and see that the churches were kept in good repair; which order was again repeated in the year following, to which a clause was added, that "for the better edification of the people of that our island, prayers be continually read morning and evening, at canonical hours, in the church of our town of S. Peter, according to the rubrick of our Liturgy."

The Puritan principle, then, is the great cause, and indeed the sole cause, of the deplorable condition of the Guernsey churches, and no less so of that religious feeling which pervades the minds of so-called members of the Church of England in that of the sister Isle. So long, therefore, as this principle is allowed to reign and have the dominion over them, so long will the same irreverent arrangements, and the same schismatic irregularities, offend the eye and violate the feelings of the Catholick Churchman.

I will just notice a few of those arrangements and irregularities which exist at present. In the town parish there are—a parochial church, three chapels-of-ease, (two of which bear a close and melancholy resemblance to meeting-houses,) a district church, and the national school-room, lately licensed by the Lord Bishop of the diocese, for the celebration of divine service. These form the only places of worship belonging to the Church of England, and afford accommodation to about 4500 persons, out of a population of above 15,000. Now of these, less perhaps can be said in dispraise of the parochial church than of any of the others. It is a noble building, and presents many features of peculiar interest to the ecclesiologist. Its beautiful and delicately sculptured piscinæ, its clustered columns of fine grained granite, the rich mouldings of its doorways, merit his particular attention. The Society already possesses its description; therefore I need not enlarge on this point. The church was restored a few years back, but we must regret a total absence of Catholick feeling and architectural intelligence in the Committee of Restoration. The grand centre to which all the pews (which are large and lofty) concentrate, are the pulpit and desk, the one towering above the other; which, with the clerk's desk in the same line, look like a staircase with steps of magnified dimensions. They are placed at the angle formed by the south-west wall of the south Aisle, and the west wall of the south Transept, so that the greater number of the pews in the immediate vicinity of the Altar have their backs turned upon it:

large galleries also fill up the east and west ends of the south Aisle and the Transepts. The Altar is placed in the Chancel, which appears to be an unintentional approximation to a Catholick arrangement; for, as will appear in what follows, the position of the Altar varies nearly as the number of churches in the island. Visitors and strangers may however doubt its use, for, excepting when the Communion is administered, the first portion of that service is invariably throughout the island said in the desk. The Font is near the east end of the north Aisle.

One of the Chapels-of-ease, built in 1818, and dedicated to S. James, is of the Grecian order, the internal arrangements of which are nearly similar to those observable in churches of this unchristian character. Whether designedly or not, the elders of this proprietary chapel have hit upon an ingenious expedient for placing the Altar in such position as no one shall turn his back upon it, except perhance the officiating clergyman, if he should conform to the Catholick custom of turning to the east at the Creed. The pulpit and desk are placed in the centre of the east wall, with the Altar immediately in front of the desk, and all the pews looking eastward.

The district church of S. John's is a modern building, some portions of which bear a faint resemblance to the Early-English style. It too has its peculiarities; the Tower being at the east end, and the Altar at the west.

The parochial church of S. Peter-in-the-Wood is pewed all over, even up to the east wall of the Chancel. The Altar, a small deal (I believe, for I write from recollection and without notes) table, is thrust forward into the Nave, and placed a little eastward of the desk at the foot of one or two pews.

I shall forbear describing more of these shameful irregularities, as I fear I have extended this letter beyond reasonable limits. Suffice it to say, that the Altar is found sometimes in a south, sometimes in a north Aisle—rarely in its proper place; and the Font, in some, difficult to be found. Indeed, until within a very few years, no Font was used at all, but a small silver vessel, very like a coffee-pot, with an earthenware basin, served for the laver of regeneration. One of these may be seen in the parish church of S. Mary de Castro, round which is the following inscription:—Don d'Elizabeth le Messurier veuve du St. Pierre le Messurier de la paroisse de St. Pierre du bois pour le service du baptême des p'tis enfans de la paroisse du Câtel, 1729.

I am, Sir, your most obedient humble servant,
A MEMBER AND A GUERNSEYMAN.

August 30th, 1840.

S. STEPHEN'S CHAPEL.

SIR,—In the *Athenæum* of 21st May, 1836, I find the following passage in a description of the design for the new Houses of Parliament, purporting to be written by Mr. Barry himself:—

"S. Stephen's Chapel—the erylpt and eloisters are proposed to be restored." Now I think I may fairly ask how this is to be reeonciled with Mr. Barry's assertion at p. 118 of your first volume, that the Camden Society "were in error in supposing that a restoration of the Chapel ever formed part of his design for the new Houses."

And I cannot help adding, that the total destruction of that beautiful building seems to me one of the grossest vandalisms of modern times.

Whilst I have my pen in my hand, may I be allowed to express my doubt whether your observation as to the non-use of eement in ancient buildings be not rather too sweeping? I have always understood that the elaborate doorway of the Temple ehureh was of plaister, and I think it would not be diffieult to find other examples, though probably not many. And would not the rule you lay down go far towards eondemning the *gilding* of the Tabernaale and Solomon's Temple?

Very respectfully,

H. W.

Nottingham, 10th Sept. 1842.

[We are mueh obliged to our eorrespondent for giving this referenee to an authoritative document, which quite bears out us and many others in our belief that Mr. Barry has thus materially altered his design since it was first selected. We have consulted the *Athenæum* of the above date, and think the whole sentenee worth quoting. "S. Stephen's Chapel—the erylpt and cloisters are proposed to be restored; Westminster Hall to be preserved in its present state, with the exception of the removal of the present south window into the new south wall of the poreh at that end of the Hall, to be ealled S. Stephen's Poreh," &c. The *Athenæum* would seem to have misunderstood Mr. Barry, like most other people; since we find on the next page a passage deseribing the fine effect which will be produed by "the eye ranging upwards through the *old Chapel of S. Stephen's, with its light attached pillars and richly groined roof*." Really after this, remembering also the concurrence of publiek feeling on the subject, as expressed in private conversation and communications, as well as by the press, we feel ourselves justified in ealling upon Mr. Barry to reeonsider the matter. We see, for instanee, that the *British Magazine* for Oetober has ventured to express a regret for S. STEPHEN'S CHAPEL, and we hope that more will soon learn to appreciate how great a treasure we are about to lose.

With respect to the use of plaister, we must observe, that the west door of the Temple ehureh was not of plaister, and that it has now been most properly restored in stone. It had, just as the west door of S. Sepulehre's, been eovered with a comparatively modern eoat of plaister. We are aware also of the use of freseo-plaister in very early buildings. It is not this we object to, but to the imitation of stone in an artifieial material. Our argument does not apply to *gilding*, for who would gild a pier or eapital with the intention of making it pass for gold? Indeed we retain the use of gilding and freseo-painting on stone itself, as is known to be the case in most old ehurches, and as may be seen in the restored Temple ehureh to which we have just alluded.—ED.]

NEW CHURCHES.

WILTON, WILTS.—This church, to which reference has already been made in a previous Number, is now in such a state of forwardness that a very tolerable idea can be formed of what it will be like when completed, and we therefore think it a favourable opportunity of saying a word or two respecting it, not in the way of suggesting improvements, but because we wish to lose no time or opportunity in protesting against the introduction of a foreign style in Church Architecture, and in doing what we can to stop the evil before it extends further. The danger we apprehend is not trifling. Not to mention the cases of Streatham and Wilton, where the whole style has been imported, it is now no uncommon thing to hear of new churches being built with Apses of all shapes and sizes; and we know of one case of a cruciform church, where a meagre Apse takes the place of a Chancel. The church now under review is at least good of its sort: it is really what it professes to be. The munificent sum placed at the architect's disposal has enabled him to do full justice to the undertaking, and from what we can learn, it seems that no expense will be spared in the internal decorations also. Even exclusive of these we believe that the cost of the building will not be under £15,000. The church, as a former correspondent has noticed, stands west and east, which the rather surprises us, as we believe that it was at the architect's (Mr. Wyatt) suggestion, that the Diocesan Church-Building Society adopted a series of regulations, the first of which is, "Churches should stand as nearly east and west as circumstances will permit."

It is built of Bath stone, and consists of a Nave and two Aisles, with Apses to each, but the Apse belonging to the former is larger, and projects beyond the others. This Apse has seven narrow circular-headed lights, while those which terminate the Aisles have only five each. At a little distance from the Apses, Arches will be thrown across both the Nave and Aisles, supported by marble columns on white marble bases. The columns themselves, which are very handsome, have been brought from Italy. The space in the Nave between this transverse Arch and the Altar will, no doubt, be left entirely free. The Nave-arches to the west, where the Altar will stand, are curiously arranged: they are three in number, but the two exterior ones are very much smaller than the middle one. There is also a small one similar to these two on the east side of this transverse Arch. The remaining Arches, six in number, are all uniform. They are semicircular and quite plain. The columns are circular and of stone. The capitals are unfinished, but scrolls and figures are just beginning to appear in some. Of the clerestory and roof we cannot speak as yet.

We do not anticipate much from the exterior, though the front which faces the street is intended, we believe, to be highly ornamented. The Nave and Aisles have each a door, but they are in no way remarkable. Above the middle one is a row of nine small lights, and above these again will come a rose window, which we think will be decidedly the best feature in the exterior. We trust that it will not be hidden

from view internally by the organ-gallery which is to be erected. Over each of the two Aisle doors is a small and pretty niche. The side walls look extremely poor, and are sadly in want of something to relieve them. Between each window is a 'pilaster strip,' connected at the top with an indescribable sort of corbel-table. The Tower, which is of stone, stands separate from the church on what is, in fact, the south side. It reminds us very much of the Campanile of S. Mark's at Venice, and, like it, presents a very bare appearance. In the upper stage is a row of three Arches; and as the Tower is to be carried twenty-five feet higher than it is at present, another row will be added in the next stage.

From what we have heard we expect that the internal decorations will be very handsome, and quite in keeping with the church itself. Round the lower part of the middle Apse there is to be a series of very beautiful mosaic columns, such as we constantly meet with in the ancient Italian churches. There is also a large slab of mosaic, which struck us as being admirably adapted for the front of an Altar, and for which purpose we think it must have been originally intended. The above church ornaments, we understand, were lately purchased at the sale of a private collection of objects of art, and it is some satisfaction to think that they will now be restored to their proper place. Amongst other things we also noticed two full-length paintings of S. Peter and S. Paul, and two beautiful bas-reliefs, which are all intended to ornament the interior. One of the bas-reliefs is a Pietà, and the other represents "The Flight into Egypt." The Pulpit, we believe, is to be of marble, but we do not know where either it or the reading-pue will stand.

We have now given all the information which we have been able to collect about this remarkable and, we will add, handsome church. Notwithstanding what we have said at the outset, we think that the church, especially the interior, merits this latter attribute, and we feel sure that most of our readers will think so too. We find no fault with the church as a specimen of its own peculiar architecture: what we complain of is, that a foreign (we had almost said an un-Christian) style should have been selected in preference to one which, as being the direct offspring of the Christian religion, would have been more suitable, and as connecting us in a manner with "the holy men of old" of our own branch of the Catholick Church, has assuredly a greater claim to our regard.

THE church of *S. Andrew*, EXWICK, in the parish of *S. Thomas, Exeter*, is an admirable example, not only of what a church ought to be, but also of the very moderate sum which is necessary for a really Catholick building; the total expense in this case not exceeding £1400. It is intended for about 200 worshippers.

It consists of Chancel, Nave, S. Porch, and Sacristy on the north of the Chancel. The style is Early Decorated. All the windows are filled with stained glass. The East Window, which is copied from Broughton in Oxfordshire, but consists of three lights, represents the Blessed Virgin and Child, S. Andrew, and S. Peter; and below these are the Miracle at Cana, the Good Shepherd, and S. Peter on the water. The Altar is

of stone, richly panelled and diapered; three quatrefoils in its front contain a Holy Lamb, the Crown of Thorns, and a Hart drinking, respectively. The Scripture above is, MY FLESH IS MEAT INDEED, AND MY BLOOD IS DRINK INDEED. On the north side is a Chalice with Fruit: the Scripture, HIS FRUIT WAS SWEET TO MY TASTE. On the south side, two doves drinking from one pitcher. These emblems were taken from the Tract to Churchbuilders. There is a Table of Prothesis, after the manner of a projecting octagonal piscina. The reredos is richly arcaded of seven; the central compartments being gilt. The Windows in the Nave are of two lights with a quatrefoil in head; the lights themselves are filled with flower-work; the heads have, on the north side, 1. The Cross, Sponge, and Spear; 2. The Star of Bethlehem; 3. The Seourges and Post. On the south—1. The Seamless Coat, Dice, and Fire at which S. Peter warmed himself; 2. The Crown of Thorns and Nails. The west window has three lights with three quatrefoils in the head; in the lights are—1. S. Paul, with the Scripture, Ego enim jam delibor. 2. The Blessed Virgin and Child; the Scripture, Benedicta in mulieribus. 3. S. John the Evangelist; Scripture, Quem dilexit JESUS. The quatrefoils have—the Tree of Knowledge; Mount Sinai; the Cross. The Nave is paved with red tiles, in which black are arranged saltier-wise. The Chancel, with tiles having flower patterns, and the space before the Altar with richly glazed tiles, having the Holy Lamb and other symbols. The Pulpit, which is of stone, octagonal, and tapering off to a point, is at the N.E. angle of the Nave, and is entered by a staircase from the Sacristy. There is a stone canopy to it. The Prayer-desk faces east and west. There is also a good oak Eagle. There is a cradle roof, richly painted and gilded; and as the Chapel was built before the late happy change in the Incorporated Society's rules, and tiebeams were necessary, they are painted and gilded also, and ingeniously made symbolical of unity. There are four: one of them has on the east side, *That they all may be one, etc.*; on the west, *They continued in the Apostles' doctrine, etc.* There are also Scriptures round the cornice, exhorting to love. The seats are all of oak, and panelled plainly, but well. The Font, taken from S. Mary Magdalen, stands by the door; there will be a rich cover to it. The Porch has a good plain roof, and rich door of three orders; the dripstone terminates in the Queen's and Bishop's heads; and the door is oak, with rich stanchions. The Priest's door is also plain, but good. The bell-gable is pretty, and contains one small bell. The pitch of all the roofs is something less than equilateral. The masonry is particularly good; the walls are of the red sandstone of the parish; the windows, pinnacles, crosses, copings, &c., of Caen; the Font of Painswick.

We will conclude by mentioning one or two things which strike us as faults. The Chancel, though well defined, and separated by a Chancel Arch, in which there is, we believe, to be a painted and gilded Rood-screen, is too short; and the Porch a little too far east in the Nave. There ought to be one Window at least either north or south of the Chancel. We cannot approve of boarded flooring to the seats; and the church-yard is surrounded with an iron railing, *which should never be the case*; a stone wall or strong wooden fence is the only allow-

able enclosure. And we hope that when the Roodscreen is erected, the Altar-rails, though good in their way, will be dispensed with. But, on the whole, we do not hesitate to pronounce this the best specimen of a modern church we have yet seen, and we heartily congratulate our sister Society of Exeter, that the founder and general designer of this beautiful church should be their Secretary, the Rev. J. Medley; and that the architect, Mr. Hayward, one of their most zealous members.

The new church at CALDER BRIDGE, Cumberland, an Early-English building, deserves commendation for a Chancel somewhat longer than usual, and for its material, the red sandstone of the country. In other respects it is truly a *modern* Early-English building. The lowest stage of the Tower is absolutely ludicrous: each face presents a very tiny triplet, blank, and almost close to the ground.

KENTISH TOWN, *S. Pancras*.—We have seen the design selected for a new church in this place, and an account of it in the *Civil Engineer's and Architect's Journal*. At the first view, the design appears magnificent, but a closer inspection shews faults of such glaring and unecclesiastical character that it is impossible to bestow commendation upon it as a whole. The grand façade with its two flanking Towers appears in the engraving, and would be naturally supposed to be the west end; and no little astonishment is excited when it is found from the description to be the *east*. The mullions and heads of the lights to the great east window are a continuation of an arcade extending across the whole façade, which, from the length of the shafts and general appearance of complexity, fails to satisfy the eye. The Altar is placed in a low recess, projecting like a vestry between two great doorways. The plan of the church is a parallelogram with two very short Transepts. There are many extraordinary features in this church, which have the merit of being entirely original. Of these we will mention the following: the fearless introduction, or rather intrusion, of “*nine* ornamental rose windows,” arches springing from “iron columns, and piers containing cores of iron,” an “eastern Transept encumbered by galleries, bearing a free and open Chancel,” &c. In all this, and a great deal more, there is a lamentable want, nay total absence, of any feeling of reverence for or of wish to adhere to Catholic arrangements: the architect runs wild with his ingenious constructions and novel inventions; and produces in consequence a building totally unlike a church. The interior is by far the worst part: an ugly and insecure looking roof, “to be stained oak colour,” rises from a kind of sham clerestory and very thin piers, or rather single shafts, with foliated capitals, and supporting immense galleries midway. The ornamental details are to be of baked clay, yclept *terra cotta*. The style is Early Decorated: the cost is to be £6000, and the church will contain 1650. We could wish that much less were attempted; for it is evident that the common object of competition designs, to make the greatest show for the least money, has here prevailed to the fullest extent. Cheap grandeur is in itself an inconsistency in all cases; but in a church it appears to us to be also detestable mockery.

CHURCH RESTORATION.

WE have the pleasure to announce further progress with the restoration of the Chancel of S. Mary, MEYSEY HAMPTON, Gloucestershire. Several monuments being removed from the north wall, a curious Easter sepulchre and canopied tomb have been discovered, and since restored. Within the latter is a curious window, and we have observed a similar arrangement in Lyddon church, Kent. The roof has also been restored.

BAKEWELL church, Derbyshire, as we learn from a correspondent, is in course of restoration, and not a single pue is to be retained.

The Tower of S. BOTOLPH'S, Cambridge, has been stripped of its covering of rough-cast, and thoroughly pointed. The west window is to be restored, and other improvements effected. In a former notice we had to complain of the want of a church-rate in this parish. Since that time, we hear with unfeigned pleasure, a very liberal one has been granted.

Some restorations are in course at WORKSOPP, Notts, in which we have been able to give some little assistance.

The TEMPLE church is advancing rapidly to a completion. We wish we could do justice to the beauty of the fresco-painting, and general magnificence of the works. The monuments, as our readers will rejoice to hear, are placed in the triforium, where they will certainly be no eyesore. We are very sorry that in the internal arrangement no central passage has been left to the Altar: again, there is a great want of space around the Altar; the seats are continued to the extreme east end in both aisles, and though beautifully carved and most solidly constructed are too high, particularly as they are graded and have doors. The Altar rails also are very faulty, and the want of the conical roof on the exterior of the round part will be much felt, we conceive, by all who have seen our church of S. Sepulchre's.

SEVERAL excellent repairs have lately been accomplished in the church of All Saints Pallant, CHICHESTER. A stable has been removed from the west front, and the west window restored. An unknown contributor has offered to restore the East window, and the interior will be gradually improved.

THE Incumbent of STOGUMBER, Somersetshire, has set a noble example in ejecting pucs. The church contains some peculiarly beautiful carvings in the panels of the open seats, no two of them being similar. The new panels which have replaced the destroyed deal boxes are of solid oak, and cost upwards of three guineas a-piece. They are admirably executed in patterns harmonizing with the rest, by Webber, of Dunster, an artist once before praised in our pages.

THE new Font for EXETER Cathedral is almost completed. It is nearly a copy of that at Beverley S. Mary's, which, as our readers know, is of very late but good Tudor workmanship, (1534.) Being one of the largest in England, it is well adapted for a Cathedral. The workmanship is very excellent: in particular the diaper at the sides of the basin is deserving of great praise. A scripture runs round the upper part, in imitation of the original. The carver is Rowe, of Exeter. The cost will be about £100. It is presented to the Cathedral by the Rev. Canon Bartholomew, and will supply the place of a one-legged Grecian basin.

NEW WORKS.

Churches of Yorkshire. Nos. II. and III.—Leeds: T. W. Green.

This very elegant work fully maintains its character for accuracy and beauty of execution. The second part contains two views of Methley church, (which, by the way, is by no means a peculiarly interesting edifice); and the third, the unrivalled Early-English chapel at Skelton, near York. The views of this are very well and faithfully executed, and the wood engravings of details are also very accurate and elegant. The scanty notices of the foundation and early endowments of churches, collected from ancient documents, are not always of a very interesting character; but the writer of this work has performed the task well, and there is much of useful antiquarian matter interspersed with the text. We think, however, that the ground-plan of each church should be given; and it might be wished that this publication (as suggested by the *British Critic*) had higher pretensions to a strictly architectural work, though from the size this is perhaps not to be expected; and we can easily conceive that in its present character it has greater attractions, and perhaps in its way greater uses, for the publick in general. We cordially recommend this excellent work, and wish it every success.



THE PROPER SHAPE OF CHALICES.

SIR,—I wish your Society would engage some goldsmith in the manufacture of Chalices of the ancient form, and also make it known how unfit for even the reverent performance of the Communion office are the present long deep cups in general use, on account of the difficulty of draining them thoroughly. The chalice at Corpus Christi College, Oxford, given by Bishop Fox, the founder, is exceedingly beautiful, and would be an admirable model; and also that in the possession of Trinity College, from S. Alban's Abbey, both figured in "Shaw's Ancient Furniture." Goldsmiths must be checked, for they are running perfectly wild in their designs for what they call "Gothic church plate."

I may mention that during the late repairs at HARTLEY WINTNEY church, near the Winchfield station, on the Southampton railway, some wall paintings were discovered. The roof was off during the late heavy rain, and the lime-white was in places washed entirely off. My informant describes them as consisting of figures under canopies, in very brilliant colours. They have since been covered up again, without I believe either the architect or clergyman being informed of the circumstance.

You will be glad to hear that there has never been any intention to sell ELY chapel to any dissenting sects. The late history of that chapel is however very sad indeed. It is now among other property in Chancery. Divine service is performed there on Sundays and Saints' days by two clergymen, to one of whom I am indebted for the above information. He says, there is no intention of discontinuing the present

services. The chapel is however in miserable order, and the erylpt is let to a cooper.

I remain, your obedient servant,

W. BUTTERFIELD.

[We have printed this letter entire as its subjects are of importance. The proper shape of a Chalice is a somewhat shallow circular bowl, on a stem *provided with a large knob for the convenience of holding*, with a base generally octangular. Many of our readers will have observed that this is the form (we believe) invariably found when Chalices are represented upon Brasses. We have had occasion in private applications to recommend the old form in many quarters, and we gladly take this opportunity of extending our suggestions. We know not whether our funds will ever allow us to follow out our correspondent's hint about supplying goldsmiths with suitable designs; it is a subject however deserving careful consideration.—We are obliged for the information about Ely Chapel. The sentence was written on hearing the rumour, which, coming through two clergymen, seemed to be well founded.—ED.]

To the Editor of the Ecclesiologist.

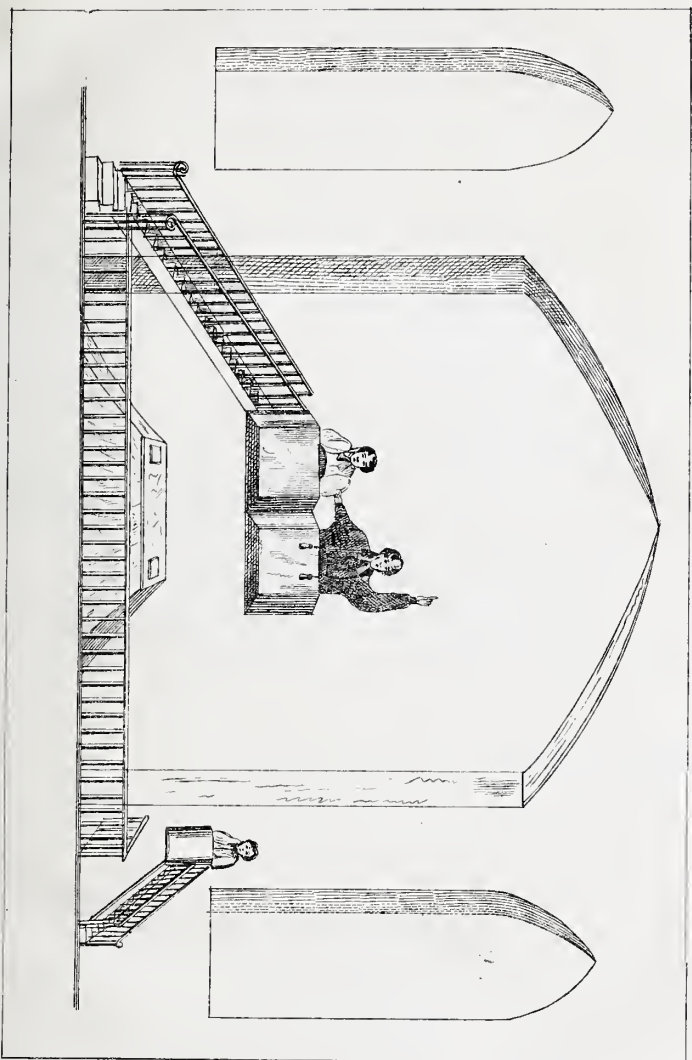
SIR,—Considering the efforts which have of late been made both to build and restore churches in harmony with the “true theory and practice of divine worship,” it is somewhat disheartening to find that any thing so outrageous and monstrous as the specimen I send you should exist. *Ludere cum sacris* is not the motto of the Cambridge Camden Society, nor am I a person to adopt it; but if the enclosed sketch could be given in the *Ecclesiologist*, it would have a stronger effect than a page of description: and who knows whether the exposure would not lead to the demolition of these boxes, and perhaps of other enormities? In a modern chapel, at “*a fashionable watering-place*,” (it is at *such* places that excesses like this are chiefly committed) the architect has fixed over the Altar twin boxes or tubs for the desk and pulpit, precisely alike in size and shape, and in the very closest alliance with each other; indeed you pass from No. 1 into No. 2.

Sometimes builders themselves have suffered from their own offences, but in the present instance the clergymen may be the martyrs. These boxes are fastened to the wall; but they have no *visible* support, and the wall itself, from its flimsy texture, must prove but a frail guardian. Should the preacher be weighty in person, and vehement in action, he will infallibly cause these deformities to break from their moorings, and both he and his brother minister will be precipitated forwards at the risk of their necks and limbs. What further mischief may be occasioned by a portion of this thread-paper building following the boxes, it is impossible to say. When we see things like these, can we be surprised that sound churchmen should entertain such strongly-rooted objections to proprietary chapels?

Your most obedient servant,

M. D.

[We have not been able to resist the inclination of gratifying our esteemed correspondent, by publishing this letter and sketch.—ED.]



Actual Arrangement of the Altar, Pulpit & Reading Pue, of a Proprietary Chapel, in a fashionable Watering place



THE RETENTION OF THE WATER IN FONTS.

IN the first eleven editions of the *Few Words to Churchwardens*, Part I., we had said with respect to the Font, that *it is to be filled, when wanted, with fresh water*. In the twelfth edition we recommended that it *should be kept full of water*.

This alteration was first made by a member of the Committee, acting for it in the general dispersion of the week after the Installation, by the insertion of the word '*kept*' before the words '*filled with water*' in an *Abstract* of the '*Few Words to Churchwardens*,' hastily drawn up and printed on a single page for suspension in vestries or for distribution. This new direction, subsequently transferred to the Tract itself on occasion of a like sudden and pressing call for a new edition, was made by him, and acquiesced in by such others as there was time to communicate with by letter, under the impression that such was the intention of the rubrick—an impression founded upon the following considerations.

1. Because it appears a sound rule, that a doubtful rubrick of our Church should be interpreted in the way most accordant with Catholick practice. But to retain the water in the Font "is usual in most churches, both of East and West." (Bp. JER. TAYLOR's Works, vol. xv. p. 306.)*

2. Because we know that, in the English Church, prior to the second Prayer-book of Edward VI., the water was changed "at the least once a month." [The Scotch Canon requires the water to be changed not less than twice a month.]

3. Because the tone and spirit of the Visitation Articles of the Bishops in the seventeenth century seem to favour this view; especially their enquiries about the Font Cover, a most important appendage to the Font if the water was so retained, otherwise little more than a mere ornament.

4. Because the thing typified by the Font seems to require that the water should be ever flowing from it.

5. Because in the prayer, *Grant that WHOSOEVER is HERE dedicated to Thee by our office and ministry, &c.*, the word WHOSOEVER suggests that *others* would be there dedicated; and if the word *here* means not the Font, but the water then "sanctified to the mystical washing away of sin," (as it unquestionably does in the Scotch Liturgy, where the same prayer is thus expressed, "Grant that *all thy servants*, which shall be baptized in *this water*, which we here bless and dedicate in thy name to this spiritual washing, &c.") and in which the water *is* kept, it follows by analogy that the water ought to be retained.

Again: the words '*which is then to be filled*,' which undoubtedly present at first sight the notion of a refilling at each ministration, are nevertheless reconcilable with the contrary hypothesis. *Supposing* it to have been expressly ordered in the rubrick that the water should be retained, we should feel no difficulty in understanding these words to direct that the Font shall at that time be *full*, and that it shall be full of *pure* water; if it be not *full*, or if the water be not *pure*, the Font must be *refilled*. In fact, the words '*to be filled*' might properly enough indicate the condition, as to the water contained in it, *in* which the Font ought to be, (*filled* being then an adjective equivalent to *full*;) or *to* which it ought to be raised, (*to be filled* being then a gerundal participle,) if there should be need. Something of the same loose sort of language occurs in the prayer which follows the Lord's Prayer in the Office for Private Baptism, where, in the sentence "*that he being born again may continue thy servant*," the words "*being born may continue*" are equivalent to "*having been born*," and not, as would at first seem, to "*may be born again and continue*." Neither did the prayer

* Mr. Palmer (Orig. Liturg. II. p. 186) asserts that it is not the usage of the Eastern Churches.

of consecration, "*Sanctify this water*," necessarily imply that the water had not been consecrated already; for in various ancient uses for Baptism, where the water is confessed on all sides to have been retained, the prayer of consecration is, notwithstanding, repeated: *e.g.* the use of *Bobio*, about A.D. 700; that of Pope Gelasius, about A.D. 800; and that of S. Remigius, of the same date.

These considerations, with others which need not now be particularised, led at the time to the opinion that the retention of the water was Catholic, and had been the intended use of our own Liturgy. On the other hand however we observe that the *obvious* interpretation of the words '*then to be filled*,' as also of those '*Sanctify this water*,' as implying a fresh consecration at each administration, is confirmed by the fact, (of which, for want of access to documents and of opportunity of joint deliberation, we were not then aware,) that this latter sentence was introduced *at the same time* (1662) at which the words '*this child*' were substituted for '*all thy servants*;' evidently pointing out, that what had previously been a consecration of the water then in the Font ('*this water*,' 1604) for many successive ministrations was now designed to serve only for one.

Under these circumstances we lose no time, after our first meeting again, to recal the recommendation which had thus found its way into one of our publications, without pretending to decide the point by these hasty and imperfect remarks, but rather to moot it for further investigation; nor would the question have been raised if we had been acquainted at the time with the following passage in the late Charge of the Bishop of Down and Connor and Dromore, with which we cannot do better than conclude this notice: "At the ministration of Baptism the Font is then to be filled with pure water, which should be conveyed away after the solemnity, so that fresh water may be supplied at the next ministration." We would therefore request those who possess the 12th edition of the *Few Words to Churchwardens*, to erase the word "*kept*" in page 9, line 17.

ECCLESIOLOGICAL SOCIETIES.

THE Annual Meeting of the Bristol Architectural Society was held on Monday the 10th of October. The President in his address mentioned the premature and sudden death of T. S. Butterworth, Esq., the Secretary of the Association, "to whose active mind and energetic exertions the Society owed its very origin." The Report contained a well-merited tribute of respect to his personal worth and to the zeal with which he had performed his official duties. J. R. Woodford, Esq., B.A., of Pembroke Hall, a member of the Cambridge Camden Society, has succeeded to the office of Secretary. The Report called attention to the proposed restoration of S. Mary Redcliffe church, and announced that the Society purposes to hold meetings once a month as well as the general meeting once a year.

The Exeter Society's long-expected account of OTTERY S. Mary will appear in a few days. The price will be a guinea. We are glad to hear that the inhabitants of Ottery subscribed £30 to defray the expense of the illustrations of their church.

We have only time to announce the formation of the DOWN AND CONNOR AND DROMORE CHURCH ARCHITECTURE SOCIETY, in connection with the Cambridge Camden Society. The venerable Bishop delivered an inaugural address, which we are rejoiced to see is just published.

THE YORKSHIRE ARCHITECTURAL SOCIETY is also established under most promising auspices, and already numbers 300 members.

BURRISHOOLE ABBEY, IRELAND.

To the Editor of the Ecclesiologist.

DEAR SIR,—Much as has been done by the exertions of the Cambridge Camden Society towards the illustration of the Ecclesiastical Antiquities of England, or indeed as we may now say—since Mr. Howson has laid his valuable papers on Argyllshire before the Society—of Great Britain; little or nothing, save in two solitary instances, has been done for the architecture of her sister Island. Not indeed for any lack of materials; for notwithstanding the grievous neglect and abominable desecration to which too many of the once splendid buildings, raised by the piety of those of old time to the honour of God in that country, have been subject, there still remain many, very many, magnificent structures which have yet to be described and made known to the English antiquary. Of one of these, the Abbey of Burrishoole, county Mayo, I have a slight account; which I am tempted to transmit for insertion in your valuable periodical, hoping thereby to stimulate others to the same work, that of examining and describing other more interesting architectural relics. The remains of this Abbey, which we learn from a Bull of Pope Innocent VIII., was founded by Richard de Burgh, for four Dominican monks, consist of the church, and a large square building running along its whole length, which probably served as the residence of the holy brethren. The edifice is in a sad state of ruin, the roofs being entirely destroyed; the walls however are still tolerably firm. The church consists of a Nave, Chancel, and S. Transept, with an oblong Tower standing at the intersection, which, as it is entirely supported on its own walls, and these much thicker than those surrounding it, seems very much as if it had stood originally alone, and the rest of the church built to it. The S. Transept communicates with the body of the church by two fine Norman Arches, pierced through the walls of the Tower, resting on a central pier six feet in circumference, and six feet high, and two similar responds: there is likewise another smaller opening to the East, the external arch of which is semicircular, that to the Transept acutely pointed. The S. Window of the Transept is Decorated, of three lights, with plain intersecting tracery. The East Window of the Chancel is similar, but of four lights, and mutilated: the rest of the Windows are plain loop-holes, set in deeply splayed openings, and in some cases two are placed side by side in the same splay. Under the E. Window still remains the mass of masonry that formerly supported the Altar-slab, which is now nowhere to be found. There are plain Piscinæ, both in the Chancel and in the S. Transept. The length of the Nave and Chancel are respectively 46 ft., and 29 ft. 8 in., their breadth 20 ft. The Tower is, as I previously stated, an oblong, of 14 ft. 8 in. from N. to S., by 7 ft. 10 in. from E. to W. The square building I mentioned extending along the north side of the church, communicates with it in several places by low rude semicircular Arches, and is itself divided, at about a third of its length, from the east end, by a transverse range of low Arches set close together: no long time ago there existed another similar range towards the west end, thus dividing the building into three equal apartments; of this, however, all traces have disappeared. The whole place is now completely filled with skulls and bones, the Abbey having a very wide-spread reputation as a burial-ground. I am, &c.

M. V.

NOTICES.

WE wish to call attention to a singular mistake in *Winkles' Cathedrals*; the rather, that in the present state of ignorance as to the use and necessity of a Chancel, it is likely to do mischief. In the ground-plan of Rochester Cathedral we find the Choir marked rightly; but the Ladye Chapel is called the *Chancel*. We could hardly have imagined (unless we had heard it ourselves repeatedly) that an argument against Chancels could be drawn "from our cathedrals having none!" As if the Choir in a cathedral was not the same as the Chancel in a church.

WE called attention in our last number to the miserable effect of the red curtain hanging down from the Choir-arch in Rochester Cathedral. The case is tenfold worse at Lichfield: a Window (*modern* Perpendicular) is inserted in the same place, thereby entirely ruining the interior effect; which, from the immense length of the Choir (it is the longest in England), must have been unrivalled.

WE have to thank our correspondent "E. A. F." for his account of S. Mary's, TEMPLE BALSALL, Warwickshire, a church without a single pue: he states also that S. Botolph's, BRAMPTON, Northamptonshire, contains some excellent examples of open seats, which might serve as models. A part of the churchyard of All Saints, LAPLEY, Staffordshire, and even the site of one of the ruined Transepts, is used as a garden. Most of our readers will be able to call to mind similar instances of encroachments on churchyards, if not worse cases, such as that at OXNEY, Kent, (mentioned by Hasted,) where the ruined church is used as a barn.

THE following statement is interesting: "Until about twenty years ago divine service was performed in a part of the Nave of BEVERLEY Minster, which was screened off from the rest of the building. It was then resolved to make use of the Choir in its stead: but owing to its comparative smallness, in order to obtain sufficient accommodation, the backs of the stalls were cut out, and the Aisles filled with pues; in the lesser Transepts also the beautiful wooden sedilia, of Decorated date, perhaps unrivalled in their kind, were removed, and, being placed elsewhere, painted oak to match the cast-iron stall-ends amongst which they stand. The Percy tomb also has been completely enclosed in pues; nay, if I remember right, the shrine itself is a pue!" It appears that the present barbarous roodscreen is proposed to be replaced by one also of stone, designed by Messrs. Scott and Moffatt. Our correspondent, being fully persuaded that the increased congregation will be soon compelled to return to its proper place, the Nave, would submit to the authorities that this stone screen, if erected, will then shut out the worshippers entirely from the Altar and Chancel, whereas a wooden roodscreen would be at once more correct, and would not labour under this disadvantage. In this view we cannot but coincide; and we trust that the guardians of so remarkable a fabrick will remember that they have no ordinary charge entrusted to them.

THE interior of GREAT S. MARY'S, CAMBRIDGE, was washed and coloured as a *preparation for the late Installation*; the Font also was painted, a new Altar-cloth promised, and the window-blinds mended. Owing to the irreverent practice which prevails of calling the nave of this church the *Pit*, the bills for the musical performances in the Installation week exhibited the painful words *Gallery tickets* and *Pit tickets*; making the desecration of the church still more closely like a theatre. This has been, we know, a subject of offence to many persons.

THE Rev. W. Selwyn informs us of another evidence of the high antiquity of the "Minster" in the parish of S. Margaret, SOUTHELMHAM,

Norfolk, described in Volume I. p. 166, in the remains of a window with a very rude triangular head, formed out of a single piece of stone.

WE regret not being able to publish the letter of Mr. Bevan, who, hearing that the old Font and carved Eagle of LLANGOLLEN church had been "given to *the ladies*—successors of *the ladies* of famous memory," found the one, a Decorated specimen, catching the water from some artificial rock-work, and the other perched upon a beam in the roof of a summer-house. The roodscreen also has been cut up into pues, the carving however being concealed by a green-baize lining.

THE church at RYDE, Isle of Wight, which under the incumbency of Mr. Sibthorp had been made in some respects more conformable than before to ancient usage, has lately been brought back to its original state, or to a condition even worse. The pulpit, &c. have been replaced before the Altar, the east window made to open so as to communicate with a school-room adjoining, and to render the church itself useful in accommodating an audience to listen to religious speakers who occupy a platform in the said school-room. Other particulars also have been forwarded to us on the best authority, which, if such things could be so, would be extremely diverting.

WE have been favoured with the sight of a drawing of the screen of CANTERBURY, which Mr. H. Ward, bookseller, of that city, is about to publish by subscription. It is beautifully executed by Mr. Dillon, architect, and being drawn carefully to scale, with many details, is likely to be useful. Such of our readers as may be desirous to possess a copy of this view should send their names to Mr. Ward as subscribers. We must advise him, however, to omit all notice and details of the incorrect screenwork of Mr. Austen, the present surveyor, as quite marring by contrast one's pleasure in beholding the beauty of the old screen.

IN the church of S. Mary, DEVIZES, an unsightly vestry has recently been erected immediately behind the Altar. This has caused the beautiful East window (Decorated we believe) to be blocked up with brick. The parish meetings held in this vestry are said to be of the most disgraceful and tumultuous kind. In S. John's church, in the same town, the Font has lately been removed and placed near the Altar.

ANOTHER correspondent states that on recently visiting the parish church of WISTON, Sussex, for the purpose of rubbing the brass there, he found that the south chapel in which it was placed had been blocked off from the church, and used by the squire as a lumber-room during the repairs of his house. The place was so filled with urns, balustrades, figures, and rubbish, that it required above half-an-hour to clear the brass alone.

IN the neighbouring parish of BRAMBER, a handsome stone Font having been recently placed in the church, by order of the Archdeacon, instead of an "elegant modern vase of composition," which had been hitherto used as such, the latter became not only disused, but also (by common consequence) *deseccrated*, being now used, or intended to be used, as the stand for a sun-dial in the Rector's garden.

A SIMILAR case occurs at S. Mary's, DATCHET, Bucks, where the very fine Decorated Font is now used as a sun-dial, in Lord Montague's park, Ditton, the church having been provided instead with a mean and unecclesiastical composition Font, containing a white ware hand-basin. The reason assigned for its removal was that it was "too large for the church," though room has been found in the church for a comfortable stove of still larger size. We are informed that the Churchwardens are very desirous to have their venerable Font replaced, to which we are sure every facility will be afforded by the noble proprietor.

THE old Font belonging to the church at Tooting, Surrey, now stands as an ornament in a Clergyman's garden: an "elegant marble basin" having been placed in the *Chancel* instead. The old church is now pulled down, and an ugly modern edifice in Mr. Compo's style built in its stead; and when the parishioners desired to place therein the old Font, it was found so mutilated and incapable of holding water (except in the said garden, where it is used for this purpose), that they had to provide a *third* Font, when the "marble basin" was sold to a resident gentleman, wherewith to hold gold and silver fish!

A CORRESPONDENT who signs himself a "Parishioner," informs us that an ancient crossed-legged stone effigy, supposed to be that of the founder of BRIDGEFORD church, near Nottingham, where an empty mural canopy still exists in the Chancel, is set up in a field near, at once a boundary mark and a rubbing post for cattle. It is well known in the neighbourhood by the name of "the stone man." Surely this might be readily replaced in the church.

IN the year 1839, we are assured by the same correspondent, two effigies were removed from their mural canopies in S. Mary's church, NOTTINGHAM, and exposed for sale in a stonemason's yard. As no purchaser was found for them, one was at length brought back into the church, though not to its original place, while the other was actually *buried and still lies* in the church-yard. In one of the canopied recesses there is now placed an urn, and in the other a modern monument, in the chimneypiece style.

A CORRESPONDENT from EXETER says, "In the church of S. Lawrence the following is the arrangement of the Font:—At the west end, in the wall, is a large circular-headed recess, serving, during service, as a seat; in a bracket above is deposited a jar, (like those in which dried leaves are kept). This thing, when there is a baptism, being brought down and set in the recess before mentioned, serves for a Font.

IN All-Hallows and S. Petrock's the Altar is furnished with a drawer, wherein parish papers are kept. That in the former is singularly unsightly, as it projects far beyond the Holy Table itself.

MR. GROOM, of Cambridge, who worked the beautiful Font cover which the Cambridge Camden Society has presented to S. Edward's parish, has been appointed wood-carver to the Society. He will execute any works which may be entrusted to him under the inspection of the resident members.

Cambridge Camden Society.—The days of meeting for 1842-43 will be —Nov. 10, Dec. 5, 1842; Feb. 13, Mar. 13, May 11, (Fourth Anniversary,) and May 22, 1843.

THE first volume of the *Eccelesiologist* may be had, price 5s. 6d. Such as may wish to subscribe to the second volume are requested to send their names, with five shillings by post-office order, to Mr. Stevenson, Cambridge.

TO CORRESPONDENTS.—Received J. S. H., *Psittacus*, C. P., *Philecclesia*, a Yorkshire Camdenian, Mr. Carlos, and Rev. J. L. Petit.

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"Bonæ templa refeceris."

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ON THE ARRANGEMENT OF OUR CATHEDRALS.

WE have intended for some time past to offer a few remarks on the present arrangement of our Cathedrals; and have only been restrained by the fear of appearing thereby to exercise a kind of super-Decanal authority we should be the last to assume. Now, however, that several of those to whose care our Cathedrals are entrusted are known to favour our views, and that one has given utterance to similar sentiments, we would hope that the following remarks will rather be looked upon as an endeavour to assist them in restoring order to their beautiful temples, than as an intrusion into a region where we have no right to meddle.

A glance into one of our Cathedrals as it was two hundred years ago would probably scandalize some, and surprise more, of their frequenters at this day. No laymen admitted into the Choir; the Nave thronged with worshippers; the Altar gorgeously arrayed with tapers and sacred vessels; the officiating Priests vested in rich copes or chasubles; none presuming to cross the church without bowing towards the Altar; no vestments, vessels, or candlestick used without consecration: all these things afforded matter of much scurrility and loose jesting to the Puritans. They were offended too at the wind instruments which accompanied the voices, and at the "blowing of the pair of organs" during the pauses. And it is remarkable that these things were not put a stop to by the Rebellion, but lingered on till they were lost in the apathy succeeding the Revolution, and under the sanction of those Prelates who would have mutilated the Athanasian Creed, abolished chaunting, left the cross in Baptism and the posture at the Holy Eucharist indifferent, and permitted a Deacon to pronounce the absolution!

But we will fix on that which has been the principal cause of the unhappy change in our cathedrals—the admission of the laity into the Choir—as the subject of our present observations; leaving the consideration of their being freely accessible to all for another time.

To trace the gradual rise of this custom would lead us far beyond our limits: we will only observe that it was considered a very great

favour, as late as 1630, that the magistracy of London were admitted into the Choir of S. Paul's: and that as late as 1700 women were not admitted, may be gathered from the Galilee in the present S. Paul's, that part having evidently been designed as an especial favour to them: whereas, from the change since then, women by this very means find less easy access to the Choir of this than of any other cathedral.

We will now mention in order some of the reasons for returning to the old custom of placing the lay portion of the worshippers in the Nave, and providing for them benches and chairs.

1. By the present system the greatest irreverence is necessarily introduced. Thus, at EXETER, the whole space between the end of the stalls and the Altar is filled with benches having their backs to the latter: so at WESTMINSTER there are pews and benches eastward of the stalls, and seats even within the Sacrament, as the space between the double rails is called. In BRISTOL, a large school sits close round the Altar, from which it is only kept off by a kind of fence. YORK is perhaps the worst of all: here we have seen strangers enter by the southern door of the Choir, and after looking about, and resting themselves in a sitting, nay, (we have seen it ourselves) in a reclining posture on one of the benches, go out again. And many of our readers must have lamented the shocking irreverence of the Sunday afternoon service at S. PAUL'S.

2. The total inversion of all ecclesiastical propriety. Thus, whereas the theory of the Litany stool was that the Priest, during that solemn deprecation, should turn *from* the people and turn *to* GOD, the case is in some of the above instances reversed; and the Priests turn away from the few at the west end, to the many at the east end, (and those in an elevated position,) as if offering up their supplications to them. And in EXETER the eagle faces east: this arrangement has been lamented by Dean Lowe. So also at CANTERBURY the eagle faces east, and is used for a Litany stool.

3. The uselessness to which our Naves were reduced. Time was that they have been thronged with worshippers: Peter Smart tells us that "*two hundred* always attended" the six o'clock morning service at Durham; and what must have been the conflux afterwards at half-past ten! But now, while the more sacred part is freely thrown open to all, the Nave is sometimes guarded with the most jealous care. At S. PAUL'S, on grand occasions, it is fenced off: and in another cathedral, when requested for the accommodation of the parish where the church was building, and requested with the sanction of the Bishop, *it was refused!*

4. The evils arising from the crowded state of the Choir. The Cathedral body can sometimes hardly make their way to the Altar through the dense crowd which choke up that Choir which ought to be completely open. There are, in some cases, pew-openers, who receive money for providing the strangers with seats; and we have ourselves been asked for fees demanded by the vergers themselves. The prebendal stalls, the decanal seat, nay, the episcopal throne itself, is occupied by women. The doors are no sooner thrown open (alas, how many of us have seen this happen!) than a rush and scramble for seats take place.

We remember on a late occasion seeing the archiepiscopal throne at CANTERBURY occupied in the morning by two females, and in the afternoon by two privates of Dragoons.

5. Hence the pue system has intruded in our cathedrals. EXETER, LICHFIELD, BRISTOL, WESTMINSTER, and CHICHESTER are examples. In the last-mentioned church, as at RIPON, there are galleries. And those who are not 'fortunate' enough to secure seats in the pues, take advantage of every vacant corner. We have seen the Litany stool, when not occupied, pounced upon as 'available space'; the Altar-rails are used as leaning posts, the clasped hands of a mitred effigy as a hat-peg.

Surely these are grave and crying evils; surely a struggle should be made by the guardians of such houses to rid themselves of them. Yet there are one or two specious objections made to what we have been advising, which it may be well briefly to answer.

1. It is said that if worshippers are confined to the Nave, from the intervention of the organ-loft it would be impossible for them either to hear or see. This is true: but all that it proves is the necessity of removing the organ to some other part; and of replacing the cumbrous erection of the 17th century by a suitable Rood-screen. How much to the advantage of a cathedral, *e.g.* WINCHESTER and GLASGOW, such a course would be, it is needless to prove.

2. It is said that even then the voice would not be audible to the further parts of the Nave.

To which we answer, (1) The voices of our ancestors were audible, and why not ours? (2) So in foreign cathedrals at the present day the officiating priest can be well heard all over the building. And if it be said, that in both these instances the prayers were chaunted, we reply, so much the more argument in our favour, if chaunting is necessary: for it is sad how often it is neglected by our canons. (3) The whole objection is grounded on a fallacy; that the chief difficulty in speaking is the size of the building. Those who have had any experience know that nothing is more false.

3. It is said that the Choir would be almost empty.

It might be so: but are there not times when it is so now? And as the love for our cathedrals increases, it is to be expected that this objection, especially in cities where there are many churches and a large body of Clergy, will vanish.

4. It is said that no one would sit in the Nave.

But experience shews the contrary. EXETER, when the present Bishop was elevated to that chair, had the Nave pueed. He ejected the pues immediately; though unfortunately room was provided for the displaced worshippers in the Choir, instead of long moveable benches in the Nave.

All the other objections urged on the score of difficulty, dislike, unwillingness, inconvenience, impossibility, it will be sufficient to answer with the Cambridge Camden Society's favourite monosyllable—TRY.

CEMENT.

THE Cambridge Camden Society has proclaimed, from the time of its formation, an internecine war against the use of any sort of cement or other sham material. And the Incorporated Church Building Society, in its revised Instructions, not adopted without great deliberation, has recorded its unqualified condemnation (*Eccles.* i. 153.) against "cement or plaistering of any kind, used as the facing of walls, or of any external part of a church or chapel." Notwithstanding the improved knowledge on these points, we hear repeatedly of the fearless use of all kinds of untried and newly-invented "compositions." Against all such instances we utter our strongest protest: and we had already resolved to speak more particularly of the cement work now employed at NORWICH Cathedral, when a communication was received from a correspondent urging us to lose no time in denouncing this restoration. We quote a passage from his letter: "The spirit of church-restoration is unfortunately as far in advance of a knowledge of its principles as is that of church-building; and the danger to be apprehended from it being infinitely more serious, still greater exertions are required to avert it. You have been most unflinching in your protestation against bad designs for new churches, and the lovers of ancient architecture look to you for an equally fearless defence of our great national monuments."

We learn with deep regret that the magnificent Tower of NORWICH Cathedral is now in course of a *cement* restoration. The plan pursued is as follows: the exterior surface, which is described as much injured by the weather and by the action of fire, is cut away till the live stone is reached; and then a sort of wedges being dove-tailed into the face thus exposed, at right angles, a coating of (a newly-discovered) cement is applied, which is said to look just like stone and to harmonize with the remainder of the Tower. It is urged in excuse that the safety of the whole Tower is in danger from the trituration of the rubble and the general dilapidations, and that any attempt to insert fresh stones where repair is required, would probably bring down the whole superincumbent spire. But if this be true, how worse than foolish does it appear to expend a vast sum of money in a process which *at best* can only stop further decay from the action of the atmosphere, even if the vaunted durability of the *untried* material should be counted on, but which cannot in the least degree remedy (though it may most injuriously mask) the progress of the inward decay, nor avail, even in pretence, in giving additional support to the weakened walls. We can scarcely express ourselves too forcibly in reprobation of such an expedient. We do not hesitate to say that the adoption of such a temporary contrivance, which can only stave off the threatened ruin for a short period, is most strongly to be deprecated. It would show more conscientiousness and more faith to commence a thorough and substantial reparation of the whole Tower, at whatever risk or cost: and this at all hazards is a plain and unquestionable duty.

We should have the same objection to make to the design which we have heard reported, but which we would fain not believe, to restore the stalls of WELLS Cathedral, which contain the most exquisitely

carved foliage of the Decorated period, in *papier maché*. A fact however, very pertinent to these remarks, must be here made publick. The restoration of the glorious Bishop's Doorway at LINCOLN Minster was lately commenced in *cement*, and the heads of the statues actually stuck on, but in consequence of a quarrel with the workman employed, they were happily knocked off again.

No toleration is allowed to Churchwardens for their neglect and unfaithfulness to their trust: how much more must the guardians of our CATHEDRAL edifices expect to have the eyes of all Ecclesiologists upon their proceedings.

In reply to another correspondent, we beg to say that it is our intention to watch the progress of the proposed extensive works at WELLS and LICHFIELD very closely.



WESTERN TRIPLETS OF LANCETS.

WE have received a long and important letter from the Rev. G. L. Petit, and another from the Rev. J. Jebb, our former correspondent, on this subject. We had intended to reply at length in the present number, but as this demands more space than we can now spare, we shall defer the discussion till our next.

We beg in the mean time to explain that our Canon was intended to restrict the use of Triplets to the east end only in *small churches*, which we believe to have been subject in many respects to different architectural rules and arrangements from the larger buildings, in which western Triplets are undoubtedly found, though still generally exhibiting a marked inferiority in size, grouping, or detail, from the eastern windows. Our rule was laid down from the observation that in ancient parochial churches western Triplets were exceedingly rare, and from the belief, to which we still adhere, that the reason for it was to be referred to symbolical grounds. Mr. Petit fully admits the general truth of our observation, but considers the reason of it, if we understand his argument aright, to depend merely on accidental circumstances or architectural convenience; so that when such circumstances do not interfere, there is no reason *à priori* why western Triplets may not be used in modern churches.

Since writing the Canon to which Mr. Petit refers, a very few cases of western Triplets in small Early-English churches have come to our knowledge. Yet these are so few as not in the least to impugn our opinion that, *as an architectural law*, (subject, like most laws, to occasional exceptions,) *western Triplets were not adopted by the ancient architects*. And believing in the truth of this, and observing its almost uniform violation in modern churches, greatly, as we conceive, to the injury of their effect and beauty, we consider it important to do more than *recommend*—to *insist upon it as a law*, which ought not rashly to be broken, and cannot be so without great risk of a gross architectural impropriety. And at present, until this subject shall be more fully understood, we think it better to retain our uncompromising objection to the use of western Triplets.

On a future occasion, then, we shall resume this subject, and shall propose also to consider in detail such western Triplets as have come within our observation. We also hope soon to point out more at large the differences which distinguished small parish-churches from Cathedrals and conventual edifices.

REPORT OF THE TWENTY-EIGHTH MEETING OF THE CAMBRIDGE CAMDEN SOCIETY,

On Thursday, November 10, 1842.

THE President took the chair at half-past seven o'clock, supported by the Rev. Dr. Mill, the Rev. J. Lodge, M.A., and the Rev. J. J. Smith, M.A. Vice-Presidents.

THE LORD BISHOP of BANGOR, and
THE LORD BISHOP of NORWICH,

were admitted as Patrons.

The following Members were then balloted for, and elected:—

Ainslie, H. Esq. Trinity college
Akroyd, Mr. J. L. Coventry
Austin, Rev. Anthony, Oxford; Alderly, Chippenham
Bayne, W. J. Esq. M.D. late Fellow of Trinity college; Southampton
Birch, H. M. Esq. Fellow of King's college
Bliss, F. Esq. Trinity college
Blofeld, Rev. T. C. Hoveton, Norfolk
Butler, Rev. W. J. B.A. Trinity college; Crondall, Farnham
Clarke, J. M. Esq. Architect; Ipswich, Suffolk
Cochrane, Alexander W. B. Esq. M.P. M.A. Trinity college
Compton, P. M. Esq. Trinity college
Cookson, Rev. H. W. M.A. Fellow and Tutor of S. Peter's college
Courtenay, Viscount, M.A. Oxford; Powderham Castle, Exeter
Craig, Rev. J. Trinity college, Dublin; Leamington
De La Warr, Earl, LL.D. Trinity college
Dickenson, E. Esq. Trinity college
Dobson, T. W. Esq. Corpus Christi college
Eller, Rev. Irvin, M.A. Queens' college; S. Clement's, Saltfleet, Lincolnshire
Fearon, Rev. W. C. Grimstone, Norfolk
Fisher, George, Esq. Cambridge
French, Mr. G. J. Bolton-le-Moors, Lancashire
Fyssen, J. R. D. Esq. F.S.A. Hackney
Garfit, Rev. M. M.A. Trinity college; Stretton R. Stamford
Gildea, Rev. G. R. Newport Mayo, Tuam
Godolphin, Lord, M.A. Trinity college; Gogmagog House, Cambridgeshire
Goodwin, Rev. J. M.A. Fellow of Corpus Christi college
Grant, Rev. Alexander, B.A. Trinity college; Weston-sub-Edge, Chipping-Campden, Gloucestershire
Gray, Rev. H. F. M.A. Oxford; Canon of Wells; Pitton, Shepton Mallet
Grey, Hon. and Rev. John, M.A. Trinity college; Wooler, Northumberland
Heslop, A. Esq. Trinity college
Hine, Rev. T. C. Bury S. Edmund's
Holmes, W. Sancroft, Esq. M.A. Emmanuel college; Gawdy Hall, Harleston, Norfolk.
Holt, Thomas, Esq. Registrary of the Diocese of Gloucester and Bristol
Hook, Rev. W. F. D.D. Vicar of Leeds
Hope, James R. Esq. B.C.L. Fellow of Merton college, Oxford, Chancellor of the Diocese of Salisbury
Hubbard, Rev. Thomas, M.A. Trinity college
Johnson, W. Esq. King's college
King, R. Esq. Christ college

Kingsley, Rev. W. T. M.A. Fellow of Sidney Sussex college
 Lane, Rev. Charlton, M.A. Trinity college; Kennington
 Laurie, A. J. D. Esq. M.A. Trinity college; Westwood House, Sydenham
 Markland, John Heywood, Esq. F.S.A. M.A. Oxford; Bath
 Miller, Rev. C. M.A. Magdalene college; Vicar of Harlow, Essex, and Rural Dean
 Morrell, J. Esq. Trinity college, Oxford; Tewkesbury
 Murray, Francis, Esq. Christ Church, Oxford
 Neeld, Joseph, Esq. M.P. M.A. Trinity college; Grittleton Hall, Chippenham
 Overton, H. B. Esq. Grimstone, Norfolk
 Palmer, Mr. Jonathan, Cambridge
 Phillips, Rev. G. B.D. Fellow and Tutor of Queens' college.
 Philpott, Rev. H. B.D. Fellow and Tutor of S. Catharine's Hall
 Peile, Rev. T. W. M.A. late Fellow of Trinity college; Head Master of Repton School
 Porter, Rev. C. M.A. late Fellow and Tutor of Caius college; Aughnamullen, Ballibay, Ireland
 Probert, C. K. Esq. Newport, Essex
 Raine, Rev. J. M.A. late Fellow of Trinity college; Blyth Rectory, Bawtry
 Ray, Rev. Geo. M.A. Fellow of S. Peter's college
 Redhead, Rev. T. S. Trinity college, Dublin; Rock Ferry, Liverpool
 Robinson, J. Esq. 11 Hart Street, Bloomsbury
 Rogers, F. S. Esq. Corpus Christi college
 Sandham, C. Esq. Caius College
 Simpson, Rev. J. D. Fellow and late Tutor of Sidney Sussex college
 Simpson, J. H. Esq. B.A. Trinity college
 Soames, Rev. W. A. M.A. late Fellow of Trinity college; Vicar of Greenwich
 Sparke, J. Esq. Bury S. Edmund's
 St. Aubyn, Rev. R. J. M.A. Trinity college
 Strickland, C. W. Esq. B.A. Trinity college
 Thring, Rev. J. G. D. LL.B. S. John's college; Alford House, Castle Cary, Somerset; Rural Dean
 Tovell, Mr. W. S. Ipswich
 Vincent, T. Esq. B.A. Trinity college
 Wagner, A. D. Esq. Trinity college
 Walker, Rev. W. H. M.A. Fellow of Queens' college; Rector of S. Botolph's
 Watford, A. Esq. Cambridge
 Watts, Rev. J. M.A. Oxford; Tarrant-Gunville Rectory, Blandford
 Whateley, Edw. Esq. M.A. Trinity college
 Williams, R. Esq. jun. Oriel college, Oxford; Bridehead, Dorset
 Wordsworth, Rev. Charles, M.A. Christ Church, Oxford; College, Winchester
 Wrench, Rev. J. G. LL.D. Trinity hall; Salehurst V. Sussex
 Young, Rev. Walter, Lisbellaw, Cloghen, Enniskillen, Ireland.

A list of numerous and valuable presents, received since the last meeting, was presented.

The following Report of the Committee was then read by the senior Secretary:—

“After a vacation of unusual activity and interest, the Committee have more than ordinary satisfaction in making their Report, under the conviction that they have never before met the Society under circumstances of equal encouragement, or bearing like testimony to its increasing influence and usefulness, and to its acceptance with its members and with the public.

“They require no better evidence of the truth of this assertion than is to be found in the increased amount, and still more in the character and interest, of their correspondence, which indeed is such as to excite in them serious apprehensions for the Society's power to keep pace with it with any existing resources and organization. But they may refer likewise to the more obvious proof contained in the election which has just taken place of the unprecedented number of 79 new members,—(a proof which will carry still greater weight with those who shall consider in detail the consti-

tuments of this accession, and the convictions and motives which alone can have satisfied their scruples and earned their support);—to the simultaneous influx of new subscribers and contributors to the Society's organ, the *Ecclesiologist*; to the almost unvarying direct testimony (with just three exceptions) to its usefulness and management conveyed in the Society's correspondence: to the rapid and steadily increasing sale of that and other its publications, and the favourable and encouraging notice of them by that portion of the Press which is conversant with the subjects they embrace.*

“They may refer even yet more confidently to the effects of the Society's operations exhibited in the rise of new Provincial Societies, founded on similar principles; two of which, established since the Society last met, and promising results hardly to be calculated in their respective districts, the north of England and the north of Ireland, have been admitted into connexion with us during the past week. The formation of such Societies, the most cheering subject of your Committee's present communication, might indeed in one respect appear to be less a matter of congratulation to ourselves, as tending to withdraw from us much of that support and co-operation, which will in ordinary cases now find a more legitimate employment in local and more domestic channels. The Yorkshire Society, your Committee are proud to announce, already numbers above 300 members; and a measure of success no less cheering has marked the inauguration of that founded in the Diocese of Down and Connor, and Dromore.† But in these events your Committee recognises the fruits of its own wishes and labours; the planting of fresh trees, rather than the abstraction of its own branches: and trusts to the multiplication of such Societies for the continued diffusion of sound principles and practical restoration, as well as for the best evidence of the Society's own usefulness, and its best claim to an augmented measure of public confidence and support.

“The appearance of a new volume of the *Ecclesiologist*, within the time contemplated for the completion of its predecessor, may seem to require a brief notice of the condition and prospects of a publication, which is now generally recognized as the mouthpiece of our Society. The events of the period which has passed since we last met have contributed to bring about, without any substantial change of management on our part, a greater degree of accordance between ourselves and others, who may have dissented, or may have been supposed to dissent, from opinions unavoidably admitted into our publications: and if it shall appear that most of the essential principles, perhaps we may say all, for which we have contended, have been conceded by those who objected to them, or have been since stamped with authority, it will not be imputed either to ignorance or presumption if your Committee renew the assurance they have previously given, of their intention to persevere in a course which has been marked by such encouragement and success.‡ The censoriousness which has been in some quarters imputed to certain of their publications is likely to disappear along with the grounds of offence which provoked the censure; and they will have no occasion to lament that ‘their occupation is gone,’ if it be for want of materials for finding fault, and through the general adoption of their cherished principles.

“The other publications of the Society have met with a steady and satisfactory sale. A Supplement to the History of Pews, containing a great deal of additional illustration, is laid upon the table this evening. A third edition of the History of Pews is now called for: the supplemental matter

* *British Magazine*, Oct., *British Critic*, and *Christian Remembrancer*, Nov. 1842: “The first volume of the *Ecclesiologist* has now made its appearance, in very attractive boards. Whatever may be thought of all its opinions, it is a work which the lovers of Architecture can hardly do without.”

† See the Bishop of Down, &c.'s, Inaugural Address, p. 10.

‡ *Ecclesiologist*, Vol. I. p. 5; Vol. II. p. 2.

has been printed separately for the convenience of the possessors of the earlier editions. New editions of the sheets of the Directions to Churchwardens, and of the Advice to Workmen employed in Building or Restoring a Church, are published this evening. The Fifth number of the Illustrations of Monumental Brasses will appear almost immediately, as also the Second Part of the Transactions.

“It will be unnecessary to enlarge here upon the progress of the restoration of S. Sepulchre’s, because the circumstances of the case have in the last week been made so generally known: a new circular however is in preparation, which will contain a list of the subscriptions received since the last urgent appeal was made, and will give an outline of the method in which it is proposed to employ the funds that shall be raised. A second donation of £25. has been granted towards the new subscription. Your Committee will not pretend to conceal their mortification at observing that more interest is taken (comparatively) in this restoration by strangers, who are acquainted only with its claims and the manner in which it has been so far executed, than by those residing on the spot who have the advantage of witnessing and superintending its progress, and who might be expected to claim to themselves exclusively the responsibility and the merit of effecting it. The Committee however have the satisfaction of having done their part, and mean to do it still; by whomsoever, and however supported, they will carry the work through, and that in a manner worthy of the church and of the Society. They will not *entertain* the question of not accomplishing their work; the only question is, who are to have the honour and the credit of having effected it. If anything were wanted to the interest which this renovation ought to excite, they might add that, so far from being discouraged by the difficulties which have been found here, the Committee is hoping to proceed at no distant period to the restoration of another ornament of Cambridge, the church of S. Mary the Less.

“The Font of S. Edward’s, Cambridge, has now been furnished with a carved cover, according to the promise of the Committee. The artist who executed it, Mr. Groom, has been named Wood-carver to the Society. It is conceived that many of our members, as well as others, will be glad to avail themselves of the opportunity of procuring work of this kind done under their own eye.

“The Font for Ryde church, a copy of that from Knaith, Lincolnshire, is now completed. It has been beautifully carved by Mr. Watson, of Little Portland street, London.

“The applications for advice which the Committee have received since the last meeting have been very numerous: but from their peculiar nature (many being so much matters of detail as not to be worth enumeration, although of great interest to the inquirers, and affording, if only from the fact of their being raised, a great testimony to the usefulness of the Society; many again being put under circumstances of secrecy), only a few of the more important have been selected for notice on this occasion.

WANBOROUGH, Wiltshire,
BRIDGERULE, Devonshire,
COUND, Shropshire,
STUDLAND, Dorsetshire,
WORKSOP, Nottinghamshire,
WHITSTABLE, Kent,
EXWICK, Devonshire,
BURGHFIELD, Berkshire,
MEYSEYHAMPTON, Gloucestershire,
GIGGLESWICK, Yorkshire,
MARESFIELD, Sussex.
COVENTRY, S. John.

“ In this instance an exact copy of the Font and cover at S. Edward’s church has been adopted at our instance, and is now in progress, in place of a mean design sent for the Society’s inspection.

ELMSTEAD, near Colchester,
BRIGG, Lincolnshire,
SWAFFHAM BULBECK, Cambridgeshire.

“ For this church the Committee are having a beautiful Font-cover executed, at the request and at the expence of the Rev. the Incumbent, by the Society’s Wood-carver.

“ To these may be added

JEDBURGH, North Britain,
an application made from the noble co-foundress, the Marchioness of Lothian;

LISELLAW, near Enniskillen,
BURRISHOOLE, Diocese of Tuam, and
SPY-HILL COVE, near Cork,

all from Ireland: which, together with the formation of the Down and Connor and Dromore Society, and the accession of several Irish members to our own body this evening, may be taken as most cheering signs of the improved feeling for Ecclesiology in the sister Island.

“ It may, perhaps, not be out of place to notice here a class of applications which are very discouraging to the Society. It is found that many who make communications respecting proposed improvements or new churches, when they are assured that our limited funds will not allow us to assist them in a pecuniary way, and that we will in no case dispense with the services of a professed architect, not only drop all correspondence with the Committee, but do not even adopt the advice which has been often carefully and painfully afforded them.

“ Your Committee has also received an application for designs from a Canadian clergyman; though at present they have not been able to come to any decided step upon it.

“ The usefulness of the working drawings of open-seats and other wood-work, which the Society has of late collected, has been fully shown by the numerous applications which have been made for the loan of them.

“ The Committee rejoice to have been able to furnish a great many of these to the sub-committee of the Incorporated Church Building Society, and to have aided in the design of the model open-seat which is placed in the office of that Society. The special thanks of the Society seem to be due to R. A. Suckling, Esq., of Caius college, for the working drawings of the Font-cover at S. Gregory’s, Sudbury; to the Rev. J. M. Neale, for those of the Rood-door at Stogumber; and to some ladies (anonymous) who have presented, through S. N. Stokes, Esq., drawings of some fine Rood-screens and of many of the beautiful open-seats of Somersetshire. The Committee has lately voted small sums for the preparation of working drawings of the open-seats of Comberton, in this county, and of S. Hilary, in Cornwall.

“ The Committee must also acknowledge the beautiful working drawings of S. Mary, Stourbridge, and S. Andrew, Barnwell, executed and presented by F. A. Paley, Esq. and R. A. Suckling, Esq. The drawings of the latter church especially seem to demand publication, it being well known as a most simple yet exquisite design.

“ The ‘Notices of Churches in Cambridgeshire and the Isle of Ely’ have been long promised by the Committee; but many things have conspired to retard their publication. It is probable that the scheme may be now fully acted upon; and it is hoped that, in a work of such magnitude, individual members will gladly offer their ready cooperation.

“From the long list of presents already read before you, the Committee feel that they ought to select a few for special notice. An extremely valuable collection of German engravings, with full drawings and details of Meissen Cathedral, has been presented by four members jointly—the Rev. G. J. Kennedy, of St. John’s, and Messrs. Sands, Knox, and Fussell, of Trinity college: some Italian and Sicilian prints, presented by some other members who have been travelling in those countries, are unfortunately still on their passage to England. We must also mention a second series of 100 Gothic mouldings, full size, by F. A. Paley, Esq.; a collection of nearly 150 elevations of capitals, and arch dripstone and mullion mouldings, by J. Adey Repton, Esq., F.S.A.; working drawings of the Decorated Porch of Rougham church, Suffolk, by H. P. Oakes, Esq.; a series of 138 lithographed views of Suffolk churches, by a lady (anonymous); and finally, a collection of 44 Brasses, with sketches, &c., by S. N. Stokes, Esq. and E. G. Hartnell, Esq., of Trinity college.

“The total amount of drawings received since the last general meeting is about 154, though an enumeration of every separate detail would considerably augment this number. It is also highly gratifying to notice the very superior style in which most of these are executed, a large proportion being drawn to a scale, and many containing beautiful and correct perspective views. The Society now possesses two large folio volumes or scrap-books, very nearly filled with original drawings alone, and containing many hundreds of the most interesting details from almost every part of the kingdom.

“The number of engravings, many of which are likewise of great value, is not less than 197,

“The Brasses sent in amount to 79; a very large number, considering the comparative scarcity of these interesting remains.”

The *Down and Connor and Dromore Church Architecture Society*, and the *Yorkshire Architectural Society*, were unanimously admitted to the same privileges as were granted by Law XVI. to the Oxford, Exeter, Lichfield, and Durham Societies.

A paper was then read by H. Goodwin, Esq. B.A. Fellow of Gonville and Caius college, on the Philosophy of Architecture.

After some further remarks, the President adjourned the meeting till December the 5th.

OXFORD ARCHITECTURAL SOCIETY.

A Meeting was held on Wednesday, October 26th, at the Society’s Rooms, the Rev. the Master of University college in the chair.

NEW MEMBERS ADMITTED.

Rev. Edward Coleridge, M.A. Eton college.

G. H. Philips, Esq. Brasenose college.

W. Austen, Esq. New college.

F. Godfray, Esq. Wadham college.

J. R. Major, Esq. Exeter college.

The following new publications of the Society were laid on the table :

Report of the Proceedings for the last half-year.

Views and Details of S. Giles’s Church, Oxford. By James Park Harrison, Esq. B.A. of Christ Church.

The First Part of the Guide to the Architectural Antiquities of the neighbourhood of Oxford.

The Chairman briefly explained the object of these publications. The first series, of which S. Giles’s is a part, is intended to furnish

parties engaged in Church-building with good ancient models, parts of which, if not the whole, may often be useful. The drawings being all made to a scale, with careful sections of the mouldings, and details at large, accompanied by measurements, are in fact working drawings made from the old buildings, and a study of them will better enable persons to judge of the merits of modern architects' designs. The second series, or Guide, of which the first part is now published, comprises those churches in the Deanery of Bicester that are situated within twelve miles of Oxford, the limit to which the plan extends. Some account is given of every church within these limits, and engravings on wood of the most interesting architectural specimens, not confined to general views, but doors, windows, sedilia, &c. It is intended to follow this up by the other Deaneries in succession, until the whole circuit is completed. The notes of these churches are calculated for the use of beginners, and the members of the Society are thus furnished with the means of following up their study in the most convenient and practical manner; for it is in buildings, not in books, that Gothic Architecture must really be studied.

A paper was read by E. A. Freeman, Esq. of Trinity college, on the churches of the town of Northampton. There are three principal churches, S. Giles's, S. Peter's, and S. Sepulchre's, all of them originally Norman, and having portions of the original work remaining. S. Sepulchre's church is well known as one of the four round churches. It appears to be a little later than the others, having pointed arches of Transition Norman character. The Chancel appears to be Early-English, judging from such parts as have retained any character at all, but is so much mutilated that it is difficult to say what it may have been. On the whole, the present state of this ancient and interesting church is one which inflicts unmitigated disgrace on all connected with it. What is to be said for the flat ceilings, the blocked-up doors and arches, the pews, the galleries, the monuments, the vestry, the lumber-room, the windows minus their tracery, and all the other atrocities of the last hundred years? Who is there that will come forward and make the round church of Northampton equally fortunate with its fellows of Cambridge and London?—This paper was illustrated by above one hundred pen-and-ink sketches, in the style of Mr. Petit.

Another Meeting of the Oxford Society was held at the Society's Rooms, on Wednesday, November 9th, the Rev. the Master of University College, in the chair.

NEW MEMBERS ADMITTED.

- S. W. Wayte, Esq. Trinity college.
- W. B. T. Jones, Esq. Trinity college.
- H. J. Coleridge, Esq. Trinity college.
- J. L. Patterson, Esq. Trinity college.
- W. T. Parkins, Esq. Merton college.
- Rev. J. Barron, M.A. Fellow of Queen's college.
- E. M. Atkins, Esq. Kingston Lisle Hall, Berks.
- Rev. R. Coulthard, M.A. Fellow of Queen's college.
- Rev. T. W. Lancaster M.A. Queen's college.
- Rev. J. F. Moor, Bradfield, near Reading.
- W. H. Scott, Esq. Trinity college.

The Chairman announced to the Meeting that the Members of the "Yorkshire Architectural Society," and the "Down and Connor and Dromore Church Architecture Society," have been admitted to the same privileges as the other Societies already in union with the Oxford Society. He also called their attention to an important work lately added to the Library, "D'Agincourt Histoire de l'Art par les Monumens," a complete history of Architecture, Sculpture, and Paintings, illustrated by a series of engravings of the most celebrated examples arranged in chronological order. He also mentioned that the lithographic drawings of a Cross and Chalice, presented at the last meeting by the Rev. James Bliss, are intended as the commencement of a work to be published in numbers at a very cheap rate, entitled "Specimens of Sepulchral Crosses and other Ecclesiastical Antiquities," drawn on stone by an amateur, who is anxious to obtain a sufficient number of subscribers to enable him to continue the work.

A paper was read by the Rev. W. Sewell, of Exeter College, on the Tracery of Gothic Windows, shewing its gradual progress, beginning with the plain void openings of the Norman style, and the simple lancet lights of the Early-English; then the combination of two lights under one arch, the simple openings in the head to relieve the blank space thus formed, as in the windows of the tower of S. Giles's, Oxford; then the union of three or more lights under one arch, and the blank space in the head pierced with circular openings, and these openings foliated as in the east window of the south aisle of the same church; next the Geometrical tracery; then the Flowing tracery, which is the most perfect period of Gothic tracery, soon degenerating into the Perpendicular in this country, and the Flamboyant on the continent. He called the attention of the members particularly to the beautiful proportions of windows generally found in our Gothic churches, and to the want of it in modern imitations, and suggested certain axioms as rules of criticism in the tracery of Gothic windows. This paper was illustrated by a large number of engravings and drawings, including the valuable collection of the late Mr. Rickman, now in the possession of the Society, a selection from which he recommended the Society to have engraved and published.

Dr. Buckland also took this opportunity earnestly to entreat any members of the Society connected with the city of Bristol, to exert their utmost influence to prevent the north front of the magnificent church of S. Mary Redcliff, lately thrown open to view, from being again obscured by a mass of brick houses and tall chimnies. He suggested that houses of two stories, with good cellars under them and flat roofs,* would answer all the necessary purposes of trade, and would not interfere with this splendid church, which would then appear entire on the rock above them. The feeling of the meeting, which was a very numerous one, was unanimous in favour of every exertion being made without delay, to preserve so fine a national monument from again being obstructed.

[We have before called attention (*Eccles.* i. p. 158) to the fact, that *pointed* buildings do not require a large open space for their full effect, however necessary this may be for *horizontal* architecture. We conceive that good houses with *high-pitched* roofs would, if well disposed, add much picturesque beauty to this interesting situation, and would harmonize with the character of the church.—Ed.]

MEETING OF THE DOWN AND CONNOR AND DROMORE CHURCH ARCHITECTURE SOCIETY.

Belfast, Tuesday, All Saints' day, 1842.

THE Lord Bishop, Patron and President, in the chair.

His Lordship stated that, as it was usual in their Diocesan Societies to commence business with praying for the blessing of the Almighty, he would, with the permission of the assembly, now offer to God some of the prayers of the Liturgy: which he accordingly did, in the Collect for the Seventh Sunday after Trinity, the Sixth after Easter, and "Prevent us, O LORD," &c., from the Post-Communion, together with the Lord's Prayer, and the Apostolical benediction.

The Bishop then observed, that in opening the business of the present meeting, he did not think it requisite to enlarge on the character of the Society which they had been recently forming. That character had been set forth sufficiently in previous meetings preliminary to the present, and in a separate pamphlet, to a copy of which every member of the Society might consider himself entitled. His Lordship remarked however that he had been sorry to see attacks made on the Society by some of the publick prints: without calling in question the motives of the assailants, he should content himself with saying, that the attacks were founded on ignorance or misapprehension; for that the objects of the Society were not only harmless and blameless, but beneficial and praiseworthy; being really, what they profess to be, the encouragement of a well-informed taste in ecclesiastical architecture, and the consequent improvement of our sacred buildings after the manner of the best examples, so as to render them more conducive to God's honour. The Bishop added, that under these circumstances he was much gratified in seeing before him a list of original members of the Society, amounting to about fifty, and in meeting about half of the number on the present occasion; and it was pleasing to him to notice that a fair proportion of the number were Clergymen of the diocese of Dromore, who had availed themselves of this the first opportunity for assembling together with their brethren of Down and Connor, thus giving reason to anticipate future harmony and cooperation amongst the members of the united dioceses.

The Archdeacon of Down, Secretary, then stated the object of this meeting, namely, to consider and decide upon the Regulations for the conduct of the Society, which had been drawn up by a sub-committee appointed for the purpose, and were now to be laid before the meeting, and also to elect a committee for the management of its affairs. The Regulations were then read, first at length, and then one by one; and such amendments as appeared desirable having been made in them, they were unanimously adopted by the meeting, and ordered to be printed for circulation among the members.

The meeting then proceeded to appoint officers and a committee for the ensuing year.

The Secretary announced that communications had been opened with the different Architectural Societies in England, with a view to establish a friendly intercourse; and that the Committee of the Cambridge Camden Society had presented the Down and Connor and

Dromore Society with a complete set of their publications, for which the acknowledgments of the meeting were ordered to be tendered.

The thanks of the meeting having been offered to the Lord Bishop, Patron and President of the Society, the meeting separated.

STAINED GLASS IN YORK.

To the Editor of the Ecclesiologist.

SIR,—I was reading the other day, in the last number of the *Ecclesiologist*, the letter of "A Member," in which he speaks of the stained glass yet remaining in the churches of York, of extraordinary beauty and valuable beyond estimate, yet without exception suffered to continue in the most miserably neglected and precarious state, in many cases ready to drop out of the decayed leaden frames into the street; and concluding that, unless forthwith reset and protected, a few years must witness its entire loss.

On laying this down, I took up one of the York papers, and was not at all surprised to meet there with an advertisement from the Churchwardens of All Saints, North-street, in that city, offering a reward of ten pounds for the discovery of the persons who had stolen much of the stained glass from the windows of that church. Neither will this surprise you: but as the Church-guardians of York are not at all singular in their neglect, the publication of this notice in the *Ecclesiologist* may serve to draw the attention of parties interested to the similar condition of their own churches, and so prevent a recurrence of these abominable proceedings elsewhere.

I am, Sir, your faithful servant,

A YORKSHIRE CAMDENIAN.

Oct. 24, 1842.

[We had already heard of this very atrocious instance of sacrilege, but are more grieved than surprised to hear of the perpetration of it, which not the slightest care was taken to prevent; and the windows were so low, that any one could, with very little trouble, remove the whole of the glass in them. We rejoice to learn that the Yorkshire Architectural Society propose to take immediate steps for the preservation and repair of the inestimable fragments which yet remain. We are satisfied that nothing less than taking each window to pieces, (as has recently been done at King's Chapel,) and substituting new for the decayed and patched lead-work, will be of effectual avail. Happily our Society possesses an account of all the stained windows in All Saints, Micklegate; of which, and of most of those in York, notes were taken some time previously to the late shameful robbery. The famous window in the above church, representing the Fifteen Days of Judgment (described by the Venerable Bede), is doubtless unique.—Ed.]

THE RETENTION OF THE WATER IN FONTS.

To the Editor of the Ecclesiologist.

MY DEAR SIR,—I am not at all satisfied with your *new* arguments for the non-retention of the water in Fonts, while your old reasons for the contrary practice are so strong that they ought not to be set aside on slight or *doubtful* grounds.

Your new view seems to depend entirely upon the fact that the words “then to be filled,” and “sanctify this water,” were introduced *at the same time* that “this child” was substituted for “all thy servants,” evidently pointing out, as you say, that what had previously been a consecration of water then in the Font for many successive ministrations, was now designed to serve only for one.

Now I think a totally different reason may be assigned for this change from that on which you have rested the strength of your argument. If you observe, the whole service in King Edward's Prayer-books is constructed on the supposition that *many* are to be baptized *at the same time*: there is no provision made for the change of “these thy servants” into “this child” or “this thy servant.” See also Rubrick at the beginning, recommending *infrequent* celebrations. When therefore the service was to be constructed for our present practice of frequently baptising *one only* at once, the change of the words became necessary *on that account*, without any reference to the water in the Font. And the words “all thy servants” do not contemplate “many successive ministrations,” but are used of the many *then* to be baptized, and therefore *needed* alteration when, as it might be, only one should be presented.

The only difficulty is to account for the insertion of the words, *which is then to be filled*, &c. into the Rubrick of 1662: but is it not probable that this might be for the purpose of encouraging immersion in preference to the practice of effusion or aspersion then recently beginning to prevail? I think what is said in Mr. Bulley's book, Appendix xii., favours this view of the matter.

It is not improbable that, from the greater frequency of effusion, the practice now prevailing of having only a small quantity of water in the Font might have obtained. Hence the Rubrick might be needful, in order that the Font should be always ready for immersion.

Supposing your notion to be the correct one, I think it would require that the Font should be filled after the Priest has come to the Font. This would add interest to the emblem; but I do not know that it was ever so done.

In favour of your *old* view, must be mentioned the *extreme improbability* of the Reviewers of 1662 making the office *less Catholick* than it was before.

I am, dear Sir, your obedient servant,

W. D.

Nov. 7, 1842.

[We are compelled to defer the letter of A. J. H., and another communication, till a future opportunity.—Ed.]

To the Editor of the Ecclesiologist.

DEAR SIR, —I enclose a rubbing from a small cross carved in outline on the eastern jamb of the south entrance to S. Botolph's church, Northfleet, at about five feet from the floor. It resembles an heraldic cross patée; the lines forming the arms are inflected, and the ends convex. The perpendicular stem, as in all Catholic crosses, is placed over the horizontal one. I recollect a small cross on the eastern pier of the Prior's entrance at S. Mary Overy's, Southwark, which arch is still in being, but enclosed in the brick-work of the modern edifice: as if the builders of the miserable structure erected on the ruins of the Nave were determined to hide the only portion of the ancient work which they did not destroy. In consequence I am unable to compare it with the present.

I desire to draw the attention of the Members of the C.C.S. to the subject, as I have little doubt that similar crosses will be found in many other ancient churches if carefully investigated.

I should judge that the object of inscribing this cross was as a direction to the friars upon entering the church to say a prayer on crossing the threshold. The niche or vessel for the blessed water was placed against the eastern jamb of the public entrance, as at Milton and Higham in the same neighbourhood; and this would naturally suggest the reason I have assigned for the existence of the cross.

I shall be obliged by a notice of this subject in the *Ecclesiologist*; it may lead to an inquiry into the intention of other crosses which the minute investigation of ancient churches will often find in various parts of the edifice, and which were not placed there without some sufficient reason.

Your's obediently,

Walworth, 27th Sept. 1842.

E. J. CARLOS.

[It is probable that this Cross was one of the twelve Crosses used in the Dedication of the church; which in England were generally *external*. We have heard of a church which retains all its Dedication Crosses, made of brass. S. Fechin's, Foure, Westmeath, has a Cross at the door. See Rickman, p. 293, Ed. iv.—ED.]

DESECRATION OF S. BEE'S CHURCH.

To the Editor of the Ecclesiologist.

SIR,—Permit me to call your attention to the miserable condition of the conventual church of S. Bee's, (or, as it should be spelt, S. Begh's,) Cumberland. It is a fine specimen of Early-English; built like Carlisle Cathedral, and Calder and Furness Abbeys, of the red sandstone of the country. The plan is, Chancel, Transepts, Nave and Aisles, with central Tower. The East end has a double, the West a single triplet; below the latter is a remarkably fine Norman door, circ. 1150.

Previously to the foundation of the college the Choir was roofless; it is now used as the divinity lecture-room, and has therefore been (after a fashion) restored. The roof has so low a pitch, that the upper eastern triplet is cut off: and the Chancel-arch is visible from the outside. The exterior shafts to the windows are of wood. The Transepts are blocked off from both Choir and Nave, and used, the one as a lumber-room, the other as a library. The Nave has at the east end a semicircular Apse into the Transepts: this is decorated with paintings

of clouds, and the like. The pulpit, reading-pue, and clerk's desk stand with their backs to the Altar: the puees in front of them have no middle passage: those in the Aisles, which face north and south, are on an ascent; the former occupied principally by the Grammar-school boys, the latter by the *Collegians*. The effect is ludicrous in the extreme; for it seems as if the object of the preacher, the collegians, the schoolboys, and the occupiers of the western gallery, was to have a good view of the occupiers of the Nave.

The Aisles, which are very low, are almost filled with great sash windows: the cieling is flat, and cuts off the western triplet.

I am sure you will agree with me in thinking, that, under the circumstances, this state of things is shameful. For, in the first place, S. Bees is the parish-church of the wealthy town of Whitehaven, with a population of some 20,000. And next, in a college expressly founded to benefit the Church we should not expect to find, what (according to Spelman) is an act of sacrilege, the appropriation of a church to an inferior, even though it be a religious purpose.

I remain, your's &c.

VIATOR.

Sept. 24, 1842.

[We have received a letter, signed "A Yorkshire Camdenian," on the same subject, and confirming in every point the account of "Viator." We have not room to insert both, and therefore print that only which we received first. We heartily concur with the opinion of both writers, that the present state of S. Bee's church is disgraceful, and beg to express an earnest hope, that the now widely spread spirit of church restoration may soon extend itself as far north as the town of Whitehaven.—Ed.]

THE OLD CATHEDRAL OF S. PAUL.

[We have omitted the first part of Mr. Jebb's letter, as its subject will be discussed next time. We need hardly say that we heartily concur in the following suggestions.—Ed.]

To the Editor of the Ecclesiologist.

SIR,—I would wish to call your attention to a very interesting document, not so generally known as it deserves; I mean Dugdale's History of Old S. Paul's. There seems to be no reason why this ancient Cathedral should not be habitually referred to as one of the standard authorities for Anglo-Gothick and Norman architecture, since the principal features of its structure, external and internal, are extant in Hollar's plates, contained in the work just mentioned. I would therefore propose as an object worthy of the recommendation and patronage of the Camden Society, not a republication of Dugdale's work, but an architectural history of S. Paul's, accompanied with plans and elevations &c., similar to those in Britton's English Cathedrals. These a skilful architect could easily collect from the old plates and plans. The more minute details, indeed, are not given with much accuracy; but these might be supplied with tolerable precision from the comparison of buildings of similar styles.

In order to excite some interest on the subject, it may be as well to notice a few of the more remarkable features of this church, one of the

largest, in dimension, in England, and perhaps inferior to none in noble simplicity.

The part east of the Transept was of uniform height and architecture throughout, as at York and Lincoln, and was divided by screens into three parts; viz. the Choir, the Lady Chapel, and a space between them, and was terminated by a magnificent circular window, beneath which were seven narrow lights with trefoiled heads.

The windows of this portion of the church, as well in the Clerestory as in the Aisles, were of ample size, of three lights with three quatrefoiled circles in the head. Great richness of effect, especially in the exterior view, must have been produced by the proportions and disposition of these windows, by the height of the Aisles, and by the bold flying buttresses.

The ascent to the Choir was by several steps, terminated by a highly ornamented screen, but not very chaste in design. This ascent, taken in connection with the Norman Transept, resembles one of the finest features of Rochester Cathedral.

The Nave was a noble specimen of the Norman style; the place of the triforium consisting in each bay of a single arch of the same breadth as the pier-arch. The Clerestory windows were pointed, and are represented by Hollar as being without mullions. The roof both of the Nave and eastern part was simply vaulted.

The view of the Choir shews the melancholy state of dilapidation into which the church had fallen before the Great Rebellion. Most of the arches of the triforium were walled up, the mouldings and shafts of many being defaced or concealed.

The organ was placed under one of the north pier-arches of the Choir, just above the stalls, having a Choir-organ in front, and shutters to close in the great organ. The case was Gothick, with a crocketed pediment.

The Pulpit, of the bastard Italian style, had a sounding-board, and was very slightly elevated, close to the organ, on the north side of the Choir.

There are two singularities in the arrangement of the Choir, of which I could wish to see some explanation. The first is that there were no subcellia; only one row of stalls being represented (with canopies of a Debased style) on each side of the Choir; whereas all our other ancient Cathedrals had two rows, a second being obviously required for the Minor Canons and Vicars Choral, as in the modern church of S. Paul. The second is, that there was no Bishop's Throne, whereas in the modern Cathedral there are two; one near the Altar, the other in the centre of the stalls, both on the south side.

But the peculiar feature of the Cathedral was the position of the Chapter-house; an octagon, occupying the centre of a small but beautiful Cloister, placed in the angle formed by the south side of the Nave and the south Transept. The Cloister had two stories of open arcades. The Chapter-house, by its lofty and tapering proportions, and the great length of its windows, far surpassed, in exterior beauty, the other polygons of English architecture, and had much that was foreign in its character.

The only remaining observations with which I shall trouble you, are upon the monuments. These are minutely specified in the plan of the church; and engravings of the principal ones are given, consisting of ancient brasses, chantries, high tombs, and monuments, of the age of Elizabeth and James I. This part of the work will be found most valuable to those who desire to follow up that curious branch of architectural study to which Mr. Markland has invited our attention. But what matter for national grief and shame is there not in the reflection, that not only have these monuments altogether disappeared, but that even their existence in the ancient Cathedral is unrecorded by any memorial in the modern structure! While its Aisles are disgraced by cenotaphs, to all appearance pagan and even atheistical, there is a studious oblivion of the ancient saints, kings, bishops, statesmen, and priests who were buried within its precincts; of the Saxon kings, Sebba and Ethelred; of John of Gaunt; of Sidney, Hatton, Nicholas Bacon, and Walsingham; and above all, of those worthies of the Church, Colet, Donne, and Nowell: for whom, as the most pious and eminent of her Deans, this Cathedral ought to have cherished a peculiar reverence. Might not an attempt be made to record their interment there by inscriptions, not indeed in the very spots occupied by the ancient monuments, (since the site of the present church does not correspond to that of old S. Paul's,) but in somewhat relative positions? At least it would be well to rescue the few wrecks of sepulchral monuments which remain, that of Dr. Donne for instance, from the obscurity of the crypt, to which they are now consigned as lumber. If the Camden Society would raise its voice in behalf of such a pious work, it would still further deserve the gratitude of Churchmen, already so well earned.

I have the honour to be, Sir,

Your obedient servant,

JOHN JEBB.

21st Nov. 1842.

NEW WORKS.

A Guide to the Architectural Antiquities in the neighbourhood of Oxford.

Part I. DEANERY OF BICESTER.—Published for the Oxford Society for promoting the Study of Gothic Architecture.

WE welcome with pleasure the first number of this 'Guide', as a proof of zeal and activity on the part of our sister Society at Oxford. The object of the publication is to assist such junior members of the Oxford Architectural Society, as, having acquainted themselves with the usual elementary works on the subject, discover that, to make practical use of their knowledge, "to describe with tolerable accuracy the different parts of a church, with the style and probable date of each portion, requires considerable practice, or the assistance of a more experienced guide." It is proposed with this view to furnish some account of every church within a circuit of twelve miles from Oxford. The part now published is the joint production of W. Grey, Esq., of Magdalene Hall, and Mr. J. H. Parker, and embraces the sixteen churches in the Deanery of Bicester which come within the limits prescribed. A slight map is prefixed, tracing a route by which these churches may be

conveniently visited. To each architectural description are appended historical notices, which, the authors are of opinion, add considerably to the interest of the work. Bp. Kennett's *Parochial Antiquities* and Mr. Dunkin's *History of the Hundred of Ploughley* supply materials for these notices. The plan of the whole is excellent, and a promise is held out of improvement in the subsequent parts. The Dedication and patron of the several churches, and the county and deanery in which they lie, are very properly given. The measurements, too, form a valuable addition. May we be allowed however to suggest, that it would be well to set down the dimensions of the Tower in all cases, and of the Porch. The Chancels in the old churches of this district, as in all old churches, are of course well developed, being on an average rather more than one-third of the entire length of the building. The Chancel of S. Nicholas, ISLIP, rebuilt by Dr. South in A.D. 1680, is an interesting testimony to the Catholic practice of the reformed Anglican Church.

Three of the churches noticed in the present number, are modern edifices of no architectural interest. The remaining thirteen are described and illustrated with wood-cuts of beautiful execution. The number of drawings of details in each church might have been increased with advantage, had the size of the work permitted. We should have been glad, for example, to see the curious little Decorated Piscina in the North Aisle of S. Mary's, HAMPTON POYLE, which is said to be in the form of a hand supporting a small basin. The extremely protestant memorial from BICESTER, consisting of "5 skulls carved in a very grotesque manner," given in p. 26, should, we think, have been left unnoticed, or incurred a passing censure. This monument, for wretchedness of taste, can only be surpassed by the anatomical one in what is now called the Dean's Chapel, (having once been termed the Blessed Virgin's Chapel,) in CANTERBURY Cathedral.

We venture to question the accuracy of some of the dates assigned to the illustrations; and we do so chiefly because in a 'Guide' provided with such high credentials we should have expected extreme correctness. We can of course only judge of these examples from the wood-cuts, and from these we should say that the dates set down are, in general, somewhat late; *e.g.* we are inclined to suppose 1160 nearer than 1200 to the true date of the Transitional Norman Pier in p. 4. Without documentary evidence, we should ourselves have fixed the date of the early Decorated Tower of ADDINGTON (p. 7.) about twenty years earlier than 1300. On the other hand, the Perpendicular Porch of BICESTER, in p. 23, appears to us later than 1420. The remarks made in the Introduction (pp. vii. &c.) on the number of buildings erected during periods of transition, which it is therefore impossible to assign to one style distinctly, hardly prepare one for the following loose description of a window (p. 53), "remarkably good Early English, very late in the style, and transition to Decorated." We cannot at all admit the hypothesis that rudeness of country-work (Introduct. p. ix.) may have produced the extremely curious Tower of S. Lawrence, CAVERSFIELD. To our minds it appears undoubtedly of a date anterior to the Norman style. Windows of precisely the same form occur in

the Anglo-Saxon Tower of WOODSTONE, near Peterborough. Further, is there any sufficient evidence that country-work was ever so rude as to render the received distinctions of styles questionable or inapplicable? We also decidedly object to styling the Piscina in the same church (Caversfield) "plain Norman"; since it affords a distinct and interesting example of the incipient developement of that essentially Early-English feature, the trefoil. *Norman* piscinæ are not only of extreme rarity, but never have a foliated orifice, whereas the form in the present example is a quatrefoil.

The descriptions, as the work proceeds, become much more definite and artistical: still instances of unsatisfactory looseness may be detected throughout the whole. It is not easy to describe with accuracy; but in a book intended for a guide in accurate description such indefinite expressions as the following may cause surprise:—"Font plain, *polygonal*, probably Early-English," in BICESTER (p. 25); "an *ornamented* parapet," at MERTON (p. 16); "the label is *different* in the inside"; "*good* terminations," in CHARLTON (p. 11); "three arches of *plain work in the Decorated style*," in ISLIP (p. 4); "Tower-arch *good Perpendicular*"; "*Early-English* walls," at CHARLTON (p. 12); "*Decorated* Arches"; "*plain Decorated* Doorway"; "*Perpendicular* panel"; "*plain Decorated* Porch," at MERTON (p. 16); "Rood-arch *plain Perpendicular*," AMBROSDEN (p. 19); "Porch *Early Perpendicular* with a room over it," in BICESTER (p. 25) and many other examples. The construction, the most important point, is omitted in the accounts of wooden roofs (pp. 20, 39, and 55). We doubt whether a geometrician, who (see *Introduct.* ix.) "alone deserves the name of architect"—a position we deny—would have described the Pier in p. 4 as "*square* in section," or spoken of a Tower "*in the centre of an oblong*" (p. 34), or of "two Arches with *labels springing from a corbel-head in the centre*" (p. 43). The statement (pp. 12 and 16) that niches over the South Doors were intended for the reception of a Holy Rood is certainly wrong. Is it not more probable that this was the position, as in many examples, of the patron Saint, or perhaps of S. Christopher of happy omen? We notice also some alterations in the commonly received architectural terms: thus Belfry-arch is called Tower-arch; Chancel-arch is in some cases Rood-arch (pp. 19 and 39); Arches are "*recessed*," instead of being described as of two or more orders; this we think an alteration decidedly for the worse, and likely in the case of doorways to lead to some confusion.

We cannot close these remarks without expressing our regret that a publication of the Oxford Architectural Society should speak without a word of reprobation, of a Font "now carefully preserved in the Rectory garden" (p. 6);—a Font, by the way, which appears to have been once still more miserably desecrated; for Camden, after mentioning the tradition that it is the very same in which S. Edward, King and Confessor, was baptized, adds, "But this being put to an indecent use, as well as the Chapel, was at last piously rescued from it, and removed to the garden of Sir Henry Brown, Baronet, of Nether Ridlington, in this county";—should describe a representation of our LORD and His ever-blessed Mother in the phrase, "an elegant little figure of the Virgin and Child" (p. 10); and should on very slight evidence, to say the most,

convict a religious house of avarice and deception. We trust however that the note (*h*, p. 17,) to which we refer in the last instance is not original. In the mean while we shall look with interest for the publication of the second part.

The Views and Details of Saint Giles' church, Oxford, just published in folio by the same Society, is a beautiful and interesting work. The church selected is a valuable example of rather plain Early-English work, but is in many respects indifferently adapted for modern imitation, which is generally more or less the result of similar publications, and sometimes *usque ad nauseam*. This however is not the fault of the Society which has given the present volume to the world. The work contains a perspective view of the church from the north-east (misprinted north-west), a ground-plan, four sections, a south elevation view, and a number of windows and minor details. The descriptions are very brief, but are written in a clear and unaffected style, and many of the remarks, especially those upon the usual faults of modern lancet lights, are very good. It is quite true that the heads of the best ancient lancets are very obtuse, and sometimes nearly circular. We may particularly instance the beautiful examples at S. Andrew's Chapel, Barnwell, which we may perhaps ere long be enabled to publish in a similar form to the present. The hollow or hood-like heads are also very properly pointed out as essential to the internal effect. The following passage is excellent (p. 9.): "In the churches built by our ancestors, after good care taken that all was substantial and real and beautiful, much was done simply to touch and enlist the affections of the beholder. But the ancient mode of creating 'effect' was far different from ours, and in the matter of construction was founded upon an intimate knowledge of perspective appearance: and so in other things, while we use paint to conceal the worthlessness of our materials, *then* it was the practice to cover 'cedar with gold,' and oak with the richest colours." So true it is that *our* ambition is to make shabby appear costly, *theirs* to make costly become magnificent. The writer but slightly touches upon the very important subject of perspective effect in ancient churches, and it is to be wished he had added more. We have no doubt that perspective was always taken into account by the ancient builders, who probably seldom drew out beforehand entire plans, but adapted their proportions and details in the progress of the work as best pleased the eye; while our method of working from previously made elevation views, prevents us from taking advantage of this principle. Hence, and perhaps on no other grounds, we can fully account for the extraordinary irregularity in most early work: for, make as many measurements as you will in an Early-English church, you will hardly find any two windows, arches, or piers, of exactly the same dimensions; and still more seldom are they placed exactly opposite to each other. The plates, which for the most part are mere outlines, are upon the whole well executed, though we should be inclined to doubt the minute accuracy of the cap mouldings in Plate XI. As a general rule, it is much better to give the sections than the elevation views of caps and bases.


A Glance at the Temple Church. By FELIX SUMMERLY.

Bell and Wood, London.

THIS little hand-book describes, in a graphic and agreeable style, the former condition and recent restoration of the Temple church. It is quaintly got up in red and black letters with rubricated margins, and is illustrated by a series of wood-cuts. It must be confessed that the latter are not of the highest order of art; but they serve the purpose of conveying to the reader an idea of the subjects they represent, and as such we may recommend them. To the completion of the Temple church itself we hope soon to recur.

We are glad to announce the prospectus of a work shortly to appear by two members of the Oxford and our own Societies, to be called "Specimens of Sepulchral Crosses and other Ecclesiastical Antiquities."

NEW CHURCHES.

OWING to the indefatigable exertions of the present Incumbent, a new church has lately been consecrated at HANHAM, in the parish of BITTON, Gloucestershire. It is Early-English, and built of Hanham stone, with freestone dressings; calculated for 640 worshippers. We have not seen a plan or drawing, and therefore cannot speak with any certainty as to its architectural features. Mention however is made of a Chancel, and of two Sedilia, and a Fenestella with Credence-shelf. The Chancel windows are filled with stained glass. We cannot understand the statement, that "the Altar-screen separates the Minister's vestry from the church." Unfortunately also pews are allowed, and a western gallery: although the old separation of men and women, on the north and south sides respectively, is to be adhered to. "The wood-work throughout is painted oak colour!" The Pulpit is at the north-east angle of the Nave, and is reached by steps in the wall: and there is an Eagle for the lessons. We are glad to see that many interesting particular donations have been made to this church by individuals: for example, the Holy Vessels by one family, the Font by another, the lead lining by a third, and the workmanship of different parts by some mechanics. Much embroidered work seems also to have been contributed by ladies; and we must notice the gift of two yew-trees for the church-yard from two masons. We cannot but speak with praise of the Christian emblems which have been liberally used in the internal decorations. In the Chancel are a Cross botonnée, a Cross with the Spears, the X P, A and Ω, and Crown of Thorns. In the Nave, the Holy Lamb, the Pelican in her Piety, the Thirsty Hart, the Fish, the Crown of Thorns and Nails, the two Doves drinking from one pitcher, the Brazen Serpent (for which however we do not know much authority), the Wheat-ears and Grapes (in this place less appropriate), the monogram of the Holy Trinity, and the monogram I h c. Scriptures also are written on the tiebeams. The corners of the Altar-cloth are embroidered: 1. Quāt sorōes. 2. Deo et Ecclīe. 3. Laus Deo. 4. A. X. 1842. The last might have been omitted. The Font-cover bears the words  DEO et Ecclesiae, with the donor's name. The following is the inscription on the Paten: *Patinam cum Calice et*

Lance in usum Fidelium ad Cœnam Dominicam in Æde Xti ad pagum Hanhamensem convenientium oblatam dederunt Vicarii Bittonensis filii filicæque hujus Ædis die consecrationis, viz. Festo Sancti Lucæ 1842.

S. MARY'S, PENZANCE, built about six years ago, is a fair specimen of the style of that unfortunate time. It has Nave, two Aisles, western Tower, and a very shallow Altar-recess. It is galleried on three sides; and a portion of the lower part of the galleries is groined in cement! Two huge Pulpits, of Gothick frippery, stand before the Altar; adjoining to that on the north is the clerk's desk, *on six Gothick legs*. There is a poor reredos, of great pretence, flanked by two enormous pinnaced turrets. The style appears to be intended for Perpendicular of all dates: the east Window, of five lights, is described to us as having "consumptive mullions and hectic stained glass; and an eight-foiled circle in the head, being filled with pale washy coloured green, has the appearance of a full-blown cabbage." The piers are enormously high, with most depressed arches; the Aisles are of the same elevation with the Nave, the roof very flat; and inside a cradle cieling. The mullions of the windows are of wood; and the dry-rot has already manifested itself in every part. The Tower is of considerable height, and its walls, being of brick internally, are too thin; its basement mouldings however are bold and good.

The new Chapel, PENZANCE, the work of one munificent founder, now building, though it has great faults, has also several points which deserve much commendation. It is unfortunately a cross building, as the ground would not well admit of any other shape: every one of the arms is too broad, and the Chancel too short. The style is Early-English. There is a plain good triplet at the east end; a triplet also like that in Wimborne Minster at the west, a position we have often before blamed. Every other part has single lights. A west door is pretty and well worked, of two orders: the lancets in the Nave, though of good shape, are too near each other. The great fault is, that there are no moulded arches at the intersection, which almost wholly destroys Ecclesiastical effect. The best feature, in every thing but the material, which is deal (and to make it worse, painted like oak), is the roof. The pitch is almost equilateral: the interior arrangement elegant. The wall pieces, spandrils, and hammer-beams are plain but well proportioned: the collar braces cross each other a little below the apex of the roof, and passing into the principal rafters on the other side render a collar needless. But in the central part the arrangement, necessary from the absence of arches, is most awkward. The windows will all in time, the east and west immediately, be filled with stained glass, by Mr. Willement: the glazing will be taken from patterns at Nuremberg. There will be a granite pulpit and granite rail or screen at the west end of the Chancel. There is a plain Prothesis on the south side: the seats, which will be all open, and of oak, are copied from those at Stanton Harcourt. The organ will stand on a platform in the North Transept. The material of the building is granite: the walls of the inferior kind; the buttresses, door-jambs, &c. of the best. The plain crosses on the gables are (like all plain crosses) wrong.

The accommodation is for three hundred: the expense £2,500. If this sum be equal, as we are informed, to £5000. in London, we are

bound to say that we do not think the most has been made of it, more especially as there is no architect's commission, from the liberality with which a gentleman resident in the town has undertaken the duties both of architect and clerk-of-the-works.

WE hear high accounts of DUNKESWELL Chapel, Somersetshire : it was built by six ladies, the ornamental part being done by their own hands. The Altar is of stone, and good ; the seats of oak, and well panelled. Some tiles, dug up from Dunkeswell Abbey, are laid down before the Altar. We could wish for a more detailed account.

We mentioned in our last number the beautiful chapel of S. Andrew's, Exwick, of which the Rev. J. Medley, the Secretary of the Exeter Architectural Society, was the founder. We are glad to be able to present our readers with the following instance of Catholick taste and feeling in the church of S. Thomas, EXETER, of which he is the Vicar. On the north side of the Altar is a canopied and recessed high-tomb to the memory of the late Mrs. Medley. The style is Tudor, the execution very good : but the most striking part is the recumbent effigy, of which it is not too much to say that few, in the best ages of Christian art, surpass it. The hands are clasped in prayer ; the feet rest on a Lamb ; and the face (which is said to be a striking likeness) has all the sweetness and composure distinctive of Catholick times. It was the work of Mr. Bacon, the sculptor, who, after a retirement of twenty-five years, produced his last and his happiest effort to the memory of his daughter. There is no epitaph nor inscription : only, under the vine-leaf, the scripture, *E believe in the Communion of Saints*. The whole effect is perfect. There is some good stained glass in the east window, the design of which was furnished by the lady so beautifully commemorated below it.

There is in this church a fine stone Altar, much resembling that at Exwick ; a wooden eagle, formerly belonging to the Cathedral, (where they now have one of brass,) and a Font, very excellently wrought, and copied from Beverly S. Mary, which bears this Scripture : *Deo et Ecclesie humillime consecrabit Johannes Sancti Thomæ Vicarius, MDCCCXXI*. The kneeling-stool, of crimson velvet, has in gold-work the Mystic Fish, containing a cross, with the letters of *IXOYΣ* disposed, one at each corner and one in the centre.

CHURCH RESTORATION.

WE are glad to hear that the efforts made by the Incumbent to improve the church of TARRANT GUNVILLE, Dorset, have been rewarded by the discovery of a fine open wood roof, above the modern flat plaster cieling.

A wretched Reredos of the "Wyatt Gothick" style, which at present conceals much of the east window of HEVERSHAM church, is shortly to be removed.

In S. COLUMB church, Cornwall, some interesting restorations have been lately accomplished. The old stone Altar-table has been accidentally found and replaced ; the beautiful Font freed from pues, and a general attack commenced on all the pues, which at present conceal some finely carved oak benches. A great deal of whitewash has been removed, and one of the Nave-arches restored ; in doing which some of the fresco-painting was brought to light.

S. SEPULCHRE'S, CAMBRIDGE.—The rebuilding of the east end and north wall of this church is rapidly proceeding, the new wall being already raised to the window-cills. Ample proof has now been obtained that the portion of the church east of the circular Nave was formerly of beautiful and highly

finished Early-English work. The angular buttresses and string-course of the north Aisle were of this date, and several interesting fragments have been discovered in taking down the old wall. Among these we may mention three beautifully wrought dripstone heads, in a good state of preservation, with part of the labels attached, and still retaining the original painting, which is bright red, tolerably perfect. The twelve-foiled water-drain of a Piscina, a plain encaustic tile, a great number of Norman fragments, among which are the cap, base, and most of the voussoirs of one of the Norman triforia, which had been removed and filled with brick, and the remains of a lancet light in the north-eastern wall, have been recently found, and the most perfect of them will be preserved. Nothing more has been done towards completing the restoration of the circular part since our last notice, the workmen being actively engaged in raising new walls in order that the Chancel may be covered in before the frost commences. Our last circular of subscribers' names, just published, will shew a considerable increase to our funds of late, which we yet hope to see doubled and tripled.

It may be advisable, though it can be hardly necessary, to notice a false and mischievous assertion made in a letter published in the *Morning Herald* of Nov. 16th, in which it is stated that "the whole interior" of this church "is new from the middle of the piers to the domical vault," and that "it is hard to say where a stone of the original structure remains." Our readers are already aware that the whole of the Norman church, with the single exception of the portion which fell to the ground, and the vaulting of the Tower, is strictly and literally the *original structure*, the interior having only been dressed and pointed; and in rebuilding the former, even the old ashlar has been carefully replaced.

WE hear with great pleasure of the proposed complete restoration of the fine church of S. Mary, AYLESBURY, Bucks; especially as it has been brought about mainly by the activity of one of our members, and the influence of our *Few Words to Churchwardens*. The beautiful open-roof of the Nave had been concealed by a flat cieling; the Chancel-arch blocked up by a gallery and organ; the Transepts screened off, the Belfry hidden by a floor, the Nave filled with pews of all shapes and sizes, which in many cases however were built over the original exquisite oak benches. Only two or three panels, painted with figures of Saints, and now forming the end of a pew, are preserved from the Rood-screen. The whole interior had been whitewashed, and the Norman Font replaced by a small basin on a wooden stem. The course of repairs has been as follows: the original Font was brought to light and restored, and the Nave and Transepts freed from whitewash. This led to the discovery of many interesting remains, particularly of five beautifully moulded Early-English Arches, opening into the Transepts from the Nave Aisles and from some Chapels which had been completely built up. It is now resolved to open and repair the Nave roof, remove the organ to the west end of the Nave, and so open the Chancel-arch, take away the flooring from the Belfry, and *eject every pew*. We have seldom heard of a more complete and noble undertaking: and it is the more commendable and interesting from the example it sets to all parishes, and particularly to large towns like Aylesbury, of the duty of fearlessly and generously resolving upon a thorough and Catholic restoration.

WE have been favoured with the sight of the plans for the improved arrangement of Burrishoole church, in the diocese of Tuam. The pulpit used to stand at the extreme east end, with the reading-pew below it, and under that the Altar. The Nave had seven square pews on each side, and there was no Font, no east window, and no mullions to those in the Nave. The Altar now stands clear in the apse, the pulpit and reading-pew being brought to the east end of the Nave. Open-seats are substituted for the


pues, and the galleries in consequence reduced : an east window has been inserted and filled with stained glass, mullions added to the rest, and a stone Font provided. At the same time we are compelled to express our regret that there is not a single detail which is architecturally correct : but this and similar cases only make us the more gladly hail the formation of Diocesan Architectural associations.

THE church of WANBOROUGH, Wiltshire, which our readers may probably remember is remarkable for having two Towers, one with a Spire (see *Eccles.* Vol. i. p. 101), has been pronounced in a state of great danger from its dilapidated condition. A restoration however is in progress, although, after great exertions made by the parishioners to raise £600, £400 more are required to meet the estimated cost. Open benches, copied from the ancient remains, will be substituted for pues, and additional space for fifty worshippers thus obtained.

THE repairs of GREAT HASELEY, Oxfordshire, have been completed ; but the estimated cost having been exceeded, there remains a deficiency of £500, which, unless further contributions be made, must fall on an individual.

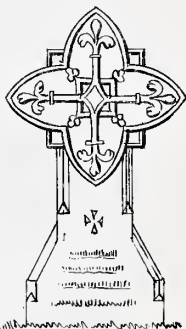
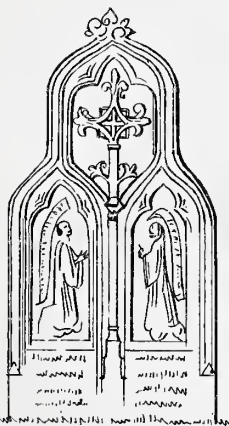
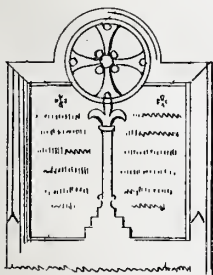
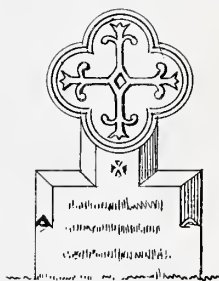
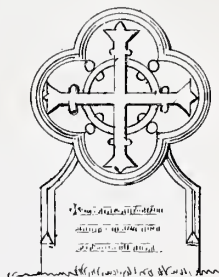
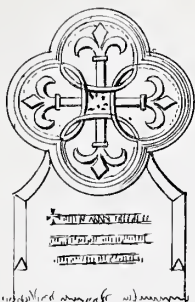
WE are glad to learn that the beautiful Chantry on the bridge at WAKEFIELD has been committed to the care of the Yorkshire Architectural Society.

"PHILECCLESIA" suggests an apparently feasible plan for opening the east end of Great S. Mary's church, CAMBRIDGE, by pulling down the wretched old houses which block up the view on the west side of "Pump lane ;" and also a scheme (with the details of which we cannot agree) for filling the East window with stained glass. We are glad to see that attention is now very generally called to the present state of this fine but much neglected church. We would rather however begin with the interior by getting rid of the unsightly Pagan pile which now completely blocks the Chancel arch ; this done, the rest would, we doubt not, follow of course.

WE have received an account of the excellent taste shewn by the Vicar of S. JUST-IN-PENWITH, Cornwall, on occasion of the rebuilding of the Chancel a few years back. The Piscina, Credence, &c. were preserved : and the foundation-stone of an earlier church having been discovered in the course of the works, it was very properly taken care of, by being placed in a niche on the north of the Altar. It is marked with a cross (see DURANDUS I. i. 7.) of this shape  ; and has some rude letters, now illegible. An inscription over it, after stating its history, and mentioning that it is 'reverently placed' there as a memorial of a very early church, concludes appropriately, *Ecce enim vos ex nihilo estis*, etc. Over it is preserved the pinnacle Cross of the Chapel of S. Helen, in Cape Cornwall, now a ruin.

A SUBSTITUTE FOR HEADSTONES.

WE had received from a correspondent a view, with measurements, of a beautiful monumental Cross lately found, on occasion of lowering the churchyard at SELLING, near Faversham, Kent. We are now able to give some sketches of this and other appropriate designs, which we hope to see generally adopted in the room of the frightful headstones by which all our churchyards are now disfigured. Ancient examples of these memorials have also been found at KENILWORTH, at BAKEWELL, and some in Northumberland. They vary in height from 1ft. 6in. to 3ft.; and may be carved at a cost of from £3 to £10. It is important that they should be well executed : to which end the Committee of the Cambridge Camden Society will be glad to examine and approve work-





ing drawings from these outlines which may be forwarded for their inspection; or to recommend inquirers to skilful workmen. In conclusion, we must press this matter very urgently on our readers: for, after so much attention has been called by Mr. Markland, Mr. Bloxam, and others, to the ugliness and absurdity of our present sepulchral memorials, this opportunity for reviving an ancient and appropriate style of gravestones appears singularly favourable.

PUES.

WE have received a letter, to which we would most gladly have given insertion had space permitted, pointing out, with great truth, a twenty-fourth "reason against Pues;" which is that the pue nuisance entails the most offensive and abominable system of open bribery and traffic in churches by those inevitable concomitants called pue-openers. This practice cannot be too strongly reprobated: it is at once illegal, irreverent, and unseemly, and greatly hinders the devotions of such as cannot at all times abstract their attention from these worldly and money-making annoyances.

A CORRESPONDENT expresses his great regret at seeing that truly glorious church, Beverly Minster, so utterly disfigured and encumbered with pues and galleries, which he describes as "a horrid accumulation of dimly seen mathematical figures, square, oblong, circular, and oval, quadrangular, triangular, and multangular, cutting into segments the long-drawn Aisles, blocking up the embroidered stone Screen, and eclipsing the Altar; then, above, boxes built across the lancet arches, and above them, tier over tier, galleries, as in a play-house, shutting out the light of the clerestory and of heaven." The lamentable state of Beverly Minster we spoke of in our last number, p. 30, and we shall in all probability recur to it soon. That this is one of the very finest ecclesiastical edifices in England is unquestionable; and we are glad to hear that a spirit is awakening in Beverly which will not tolerate its present degraded condition.

NOTICES.

WE are sorry to record the following instances of abuse and desecration, to which our attention has been directed by various correspondents. We have not space to print their letters, and can therefore merely mention the circumstances, under the hope that by so doing the abuses themselves may be remedied, or at least similar cases prevented.

WE had occasion in our last number to mention several instances of the desecration of Fonts. The following, though not so bad, is of a novel description. The Font of GLASTONBURY Abbey is now preserved in the parish church; but the proprietor of the Abbey grounds has had a copy made of it, in 'artificial stone,' (not to present to some other church, but) as an ornamental fountain.

A CORRESPONDENT, who gives his name, informs us that the Font at PENTLOW, Essex, (an apsidal church with a round Tower), is hidden among pues, and contained, at the time of his visit, 1. an old cotton umbrella; 2. a common hand-basin; 3. a smaller ditto; 4. a brown stone jug; and 5. a dust broom.

THE beautiful and perfect Font of SANDIACRE contained when lately visited by a correspondent, (1) a smock frock, (2) a pair of leather gloves, (3) some iron bolts, (4) a piece of line, (5) wooden wedges, &c.

The Font of BICKNOLLER church, Somerset, is placed in the Chancel.

At All Saints, HUNTINGDON, the Font is a modern production of very meagre dimensions. The basin however, small as it is, would hold con-

siderably more than half-a-pint of water, and therefore, to save unnecessary trouble, it is filled with marble, and only an extremely diminutive cavity left open in the middle. This Font stands in the Chancel: near it there is a stove in the form of a heathen vase; the smoke is carried by a pipe out of the south window. In the west of the Nave there is a similar enormity.

WE are extremely glad to receive from the "Author of *Churches and Church Services*" more accurate information respecting the churches at DEVIZES which we noticed in our last number. In S. Mary's the Screen and Vestry behind the Altar are merely temporary, and the East window has been blocked for many years, but is now happily already partly reopened. In S. John's the old Font has been brought again into use, a "wood-pillar-and-basin" one having been ejected; and is only placed in the Hungerford Chantry, because the pews—the causes of almost every evil in church arrangement—render the decent celebration of holy Baptism at the west end impossible.

THE very fine Perpendicular Roodscreen in the church of S. James, HALSE, Somerset, has been removed from its original position and placed immediately before the Altar. This is the more important as there is no Chancel-arch. The Belfry-arch is plaistered up, and a gallery placed in front of it. The Roodscreen door now stands between Nave and Tower, and the open work in its head is stopped with painted black deal. The Font, a plain Norman one, is placed in the Chancel, close to the Roodscreen. The piers are all painted a marble colour. But it is said the church was originally indebted for these beautifications to a former incumbent, who also substituted deal for oak seats, and painted the Roodscreen. This, perhaps, may be pardoned, since the woodwork in the church was at that time in a state of lamentable decay.

A CORRESPONDENT from CORNWALL complains bitterly of the low ebb of Ecclesiastical taste and knowledge in that county; as indeed it well may be, where the Church is in a very small minority. We give some instances.

The Collegiate and Decanal church of S. BURYAN possessed a very elaborate Rood-loft, mentioned in Lysons' Cornwall. This was cut to pieces a few years ago (but not in the time of the present Dean), and among other base uses to which it was put, part was actually used in the reparation or making of a *pigstye*!

In the church or chapel of MARAZION, the east end is occupied by the Mayor's seat; the Altar being at the east end of the north Chancel Aisle.

SAN CREED has a large north Transept blocked off from the church and used as a school.

In GULVAL church the Font has lately been removed in front of the Altar.

LUDGVAN has a good old Font, now disused; the substitute is, of course, a Wedgwood basin, on the sill of the east window. The paucity of all these churches is exceedingly bad.

WE have heard from good authority of an instance of church desecration so shocking that we do not believe the like could occur *now*. CREDITON church was formerly Collegiate, for twelve prebends; in process of time they were replaced by twelve *governors*, farmers and substantial yeomen of the parish. These functionaries used to dine together at stated times in *one of the Chapels*, their wine, &c. being kept in the church. A very large amount of church property was held by these men: but as they did not like, in winter, to be at the expense of purchasing firing, they hit on the plan of taking down from a magnificent open roof, the angels which served as corbels, cutting them up and burning them!

AN anonymous correspondent has forwarded the rubbing of a female head, taken from a Brass which was purloined some years since out of HIGHAM FERRERS church, Northamptonshire, "by some *antiquaries*." He

regrets that it is not in his power to replace the *fragment*; for the body of the figure has disappeared since the theft. From personal acquaintance we can sympathize with him in his opinion that "this fine church should be restored, or at least substantially repaired, without further delay."

THE north Chantry of SS. Peter and Paul, ROTHERSTHORPE, Northamptonshire, is used as a school-room, and fitted up with desks, &c.; as is also the north Chancel Aisle of S. Luke's, SPRATTON, where the arches are blocked up. In S. Denis, KELMARSH, the whole north Aisle is blocked off; the eastern part serving as a burying-place, the western as a school and vestry. At GADDESBY, Leicestershire, a beautiful Decorated Chapel at the west end of the south Aisle is bricked off for a school: the corresponding end of the north Aisle serving for the reception of coals and lumber. The north Aisle of EWELL church, Kent, is blocked off and used as a school-room.

TRINITY Chapel, KINGSTHORPE, has been (we are informed) converted into two cottages.

THE chapel of S. John, COVENTRY, and S. Gregory's church, NORTHAMPTON, have been converted into grammar-schools; and the chapel of S. Thomas of Canterbury, NORTHAMPTON, into a mechanick's shop. The Ladye Chapel of S. ALBAN's Abbey, it is well known, has been used as a school, and a common thoroughfare made through the sacred edifice. The Ladye Chapel of S. Mary Redcliffe, BRISTOL, has also been odiously desecrated for a school.

THE Altar-stone of S. John, HALES-OWEN, was thrown out into the church-yard, and then sold. "It now forms an ornament in the house of an inhabitant of Edgbaston, near Birmingham."

A CORRESPONDENT has been informed that a handsome Altar-table presented to the church of BARMING, Kent, has been abstracted for private use, and an inferior one substituted in its place. The same person "lately visiting S. Michael's College, PENKRIDGE, was informed by the parish-clerk that the stained glass which adorned that once magnificent church had been sacrilegiously removed to adorn the neighbouring mansion."

A CORRESPONDENT informs us that *three* metal chimnies have lately been placed on the roof of Holy Trinity church, ISLINGTON, which are surmounted by cowls and ornamented at the top by *large dogs*. As two of these stand next to the Cross on the eastern gable, their appearance must be most abominable. The church itself is a caricature of King's College Chapel, and consists of a Nave with Aisles, which are encumbered with galleries, and a very small Chancel, a third of which is screened off and serves for a vestry.

VERY many of our readers are acquainted with the disgraceful state of desecration in which the ancient church in DOVER Castle is allowed to remain. It is without doubt one of the most solemn and interesting religious spots in England; yet it is now dismantled, and after many mutilations used only for a coal-yard. Not a pretence of care is bestowed on the churchyard around it; although there must be lying the remains of some of our earliest fathers in the Christian faith. And in the meanwhile there is no consecrated place of worship for the troops in the garrison; who, as well from the castle as from the barracks, meet for a short service on Sunday mornings in the desecrated Hall of the *Maison Dieu*, now converted into a shabby Town-hall.

CLOSE to SANDWICH is the Chapel and Hospital of S. BARTHOLOMEW. The Foundation, the management of which is committed to some lay trustees, appears to be grossly neglected. The Chapel is in a fearful state of desecration. The plan appears to be singular: a Chancel (fine Early-English with a noble recumbent effigy of the knightly Founder), a South Chancel Aisle, and a Nave attached to the latter. This Nave is now a barn. There

is no Altar in the Chancel, though the original wall-brackets for it seem to remain: but in the South Aisle, surrounded by pues, even to the east of it, and standing in an open area, is a mean Table, which, covered with a cloth occasionally, serves for the celebration of the Holy Eucharist.

A CORRESPONDENT describes the hideous brick buttress which now supports one side of the Tower of CLIFFE church, Kent. Such deformities become the punishments for our "economical neglect."

THE fine Cross church of S. George, DUNSTER, Somerset, has been treated in the most wicked manner. The Nave is screened off for weekly service. The Chancel has no pavement whatever: it is used only as a burial-ground for the family at the neighbouring castle. Within a few years lime used to be burned in the Transepts. But, as the garrulous person who keeps the keys of the church informs visitors with infinite satisfaction, a very great deal of good has been done lately: the flooring of the Nave has been raised, and the area filled throughout with uniform deal pues, the open oak seats, said to be finely carved, having been sent up to the castle: a new Nave arch has been introduced, apparently for the purpose of being blocked up. A painting, said to be good, which stood in the former arch, was sent up to the castle. Lime is no longer burned in the Lantern, and the Font, before painted, has been covered with a fine sort of rough-cast, and now looks something like sandstone; except on the side next the wall, where the red and white colouring still remains. There are still in this church two particularly rich Roodcreens, and it would appear from the one which forms a division in the Nave, that for a very long time this part only has been used for public service.

A CORRESPONDENT requests us to recommend to the worthy publisher of the "Churches of Yorkshire" that the chief dimensions should be given, and that more of the mouldings should be delineated.

EPIGRAM.

IX quendam, qui, ne in Pontificiorum castra transivisse videretur, pilam pro Cruce in Templi fastigio locavit.

Excelsæ tenuit eulmen crux turris: eâdem

Se globus, exeisâ jam eruce, turre locat.

Quis negat hoe nostros ad vivum pingere mores?

Queis rerum eulmen pro Cruce Mundus habet.

II.

N.B.—It has been determined to raise the price of each number of the *Ecclesiologist* to *Sixpence*. The price to *Subscribers* will remain the same. Such as may wish to subscribe are requested to send their names to the Publisher; a payment of *five shillings* will entitle them to twelve numbers, *postage free*.

ANSWERS TO CORRESPONDENTS.

Received,—“Rev. G. A. Poole” “*Peregrinus*” “*Lazim*,” Mr. Suffield, “*A Camdenian*,” W. C. V., A. J. H.

“*A Lover of Justice*” informs us that the Architect of the proposed church in Kentish Town, which was reprobated in our last Number, has himself written against Competition, and that therefore it is strange that he should in this instance have yielded to so objectionable a system.

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"Donet templa refereris."

NO. XVIII. JANUARY, 1843.

WESTERN TRIPLETS.

PROBABLY no opinion expressed by the Cambridge Camden Society has met with more opposition even from those who generally think with it, than that which condemns the use of a Triplet of lancets at the West end of a church. The almost universal practice of modern architects was against us: and though we have the satisfaction of knowing that in consequence of our remarks the western arrangement has been in some cases modified, yet on the other hand we have been accused of a wish to fetter down the originality of modern design, and to make a rule only for the sake of making it.

Now we beg at once to say, that we do not look on our Canon (Vol. I. p. 19,) as a point of vital importance: we do not class it with a deep Chancel, or a Roodscreen, or a Font by the door, or even a South Porch. But still we think its breach a defect; and our reasons for doing so shall now be stated somewhat at large. Our readers may observe that our tone has somewhat changed with respect to these Triplets: for in an early number we spoke (Vol. I. p. 21) of them as things to be avoided; but disclaimed the wish of making a general rule to that effect. We shall, however, never be ashamed to confess that (as always must be the case in the revival of a lost art) while we have been trying to teach others, we have been learning ourselves; and thus further considerations of the subject led us to propose the Canon to which we have alluded.

Among other remonstrances, we have received a long and elaborate letter from the Rev. J. L. Petit, for which, and more particularly for the kind spirit in which it is conceived, we beg leave cordially to thank him. We should certainly have printed it entire, but for the narrow space to which our limits confine us: as we cannot do this, we shall endeavour to do justice to his arguments as we go along.

We must observe that he says at the outset, "Had you merely pointed out, as a fact worthy of notice, that in a large majority of Early-English churches we do not find the Western Triplet, no one could have disputed the fact, and the remark might have been of the greatest service."

This is a great admission, and comes pretty nearly to what we really did say. For with us, the assertion that in almost all instances our ancestors *did* adopt a particular form, and that we *ought* to adopt it in all, is much the same. We guarded ourselves, however, by allowing of two exceptions:

1. We allowed that the rule did not apply to Cathedral, Collegiate, or Conventual buildings,—that is, *to those churches which ought to have a western door*; and

2. That where there is a quadruplet or quintuplet at the east, there may be a triplet at the west end. Neither our rules, nor our exceptions were arbitrary, as the following arguments will show.

Let us first consider the matter *de jure*: and we are supported by the principles—1. Of Beauty; 2. Of Symbolism; 3. Of Propriety.

1. *By principles of Beauty*.—(1) No one can deny that variety is the very soul of Ecclesiastical beauty. Now if a triplet be the fitting arrangement for an east end, something different from a triplet should be employed at the west. We perfectly agree with Mr. Petit, that “the Chancel usually engaged the chief attention of the architect, and therefore in small churches the eastern end exhibits a larger and more beautiful combination of windows than the west.” Since then the two ends are to be different, and the west the plainer of the two, it follows that an eastern triplet would be contrasted with a western couplet or single lancet. We do not, however, lay much stress upon this, since arguments of this sort begin as it were at the wrong end. The difference between the east and west ends we believe to be real: but it was attained by the ancient architects from their general principles of design, not from a studious attention to the particular object of gaining two different elevations, considered as independent on each other and the whole. But (2) we think the intrinsic beauty of couplets much overlooked. Less beautiful *as an arrangement* than triplets, they allow of each lancet being more beautiful, from the superior height which they admit. And taken together, they are often extremely grand, as no one will deny who has seen those at S. Andrew’s, Barnwell. Indeed this example seems to shew, that though a marked inferiority in number and detail characterised western as compared with eastern combinations of lancets, yet additional height in the former was rather sought than avoided. In the present instance the east end has a detached triplet, the central light of which is higher only by about six inches than the side ones. This triplet has a rich internal arrangement of moulded hoods and banded shafts, while the western couplet has only a plain splay. But the height of the latter is 12 ft. 9 in.; while that of the central eastern one is only 11 ft. 7 in., the width of both being nearly the same, the western 15, the central eastern 17 in. Yet there is room in the eastern wall to have made these lancets even higher than the western. This case is also opposed to Mr. Petit’s suggestion, that western triplets are seldom met with merely because there was not room for them from the existence of a door or some such interfering feature, for nothing of the kind ever was here, and there is exactly the same scope for a western as for an eastern triplet; and yet the architect did not adopt it. But in a small church,

if couplets are introduced anywhere, (the east end being supposed to have a triplet,) *it must be at the west end.* The contrast thus made between a couplet and triplet, if well managed, is striking.

2. *By principles of Symbolism.*—The whole idea of the West end of a church depends on the key-note, I AM THE DOOR. Some representation therefore of the SAVIOUR may here be expected. And such, it is well known, a couplet is, as representing His divine and human natures. It may be objected, that we enter the church by Baptism *in the name of the Holy Trinity*: to which we reply, that nevertheless we never, or very rarely, find any symbol of the Holy Trinity on a Font; and by the same analogy we must not expect it at the West end.

From an attentive consideration of these two arguments, grows our second exception to the rule: variety is attained by the use of a Western Triplet, if an eastern quintuplet, or double triplet, (one above the other,) be employed: and as this cannot be the case, except in churches of tolerable size, room is thereby given to introduce, in the ornaments of the west door, some express symbolism of our BLESSED SAVIOUR.

3. *By principles of Propriety.*—There can be no doubt that the east and west *elevations* of a church, being designed to convey different ideas, and from their different relation to the general plan, always present a marked diversity: and, as Mr. Petit allows, the eastern one is always the most elaborate. Now to consider *practically* how this difference can be made, we shall find that, besides superiority of windows, this difference can be exhibited in three ways, and only three: (1) By a Western Tower, (2) By an Apsidal East end, (3) By a Western Door.

Now, allowing this, our Canon still holds good. For in the Western Tower no architect would wish, as a general rule, to introduce a triplet. That part of the Tower requires strength, generally speaking, rather than light or decoration, as Mr. Petit very justly observes. He mentions an instance in Madrey, Herefordshire; to which we may add another, at Little Abington, in this county. However, we need not stop to denounce this position, as we do not believe any one would defend it. We may here however remark, that we do not class as *triplets* those Early-Decorated windows which are comprised under a single dripstone, as at the west ends of the aisles in Fletton church, near Peterborough; nor even such Early-English windows as exhibit three parallel and equal lights in *close* connection, without any hood-moulding; as in Godalming, Surrey, S. Mary-le-Crypt, Gloucester, and Bosham, Sussex. Such windows indeed are seldom found at the west end, and therefore are not immediately connected with our argument: but they have been quoted against our depreciation of the frequent use of triplets in *any* position.

In the case of Apsidal churches, we should not be surprised to find a Western Triplet. But this form is, of course, not *Early-English*; and therefore no argument can be drawn against us from it. We laid down our Canon for those who are building Early-English churches; not for those who are repairing Norman ones. We desire not to pronounce at present an opinion on the subject of Western Norman Triplets.

In the case of churches with western doors, *we are not prepared to say that Western Triplets are inadmissible*. But then, this is merely repeating what we have said before, that they are not inadmissible in Collegiate churches. For (and it is a remark which has not met with its due consideration) *a Western Door, not in a Tower, is proper only in a church which is served by a number of Priests*. The reason is plain: it was intended for the more pompous entrance or exit of a procession from a church. But where there was only one Priest, it would have been useless. Some few small churches have, undoubtedly, western doors: but these instances can generally be explained. Whereas, of our Cathedrals not one example occurs to us where there is not a western entrance. Glastonbury Abbey, indeed, has none; but this is accounted for by its position with respect to S. Joseph's well. Therefore, in a modern church, where a western door and triplet occur together, we do not object to the triplet, but to the door: and when the door goes, the triplet must go too.

Assuming then Mr. Petit's observation, that some difference must be made between the east and west ends, we have proved that in small churches Triplets are forbidden.

II. As to the *de facto* argument, we shall not detain our readers long. Every one allows the extreme paucity of the instances to the contrary. Salisbury, Llanereost, S. Begh's, Margam, Yarmouth, Davington, which have western triplets, are all Conventual churches. Porchester has a western door. Duston, Northamptonshire, may have had, for the west front is altered. But were the exceptions more numerous than they are, they could not subvert our rule. For who would hesitate to say that Sedilia on the north side, or a Piscina at the east end, were wrong, because examples to the contrary may be found?

We may perhaps, at some future time, renew our remarks on Western Doors. It will be sufficient now to say, that those who, with more violence than knowledge, accuse us of a desire to reintroduce processions, because we recommend unoccupied aisles, will do well to turn their attacks first on the builders of churches with western doors. It will be sufficient now to restate our Canon in different words, protesting at the same time against Western Doors in small churches:

Western Triplets ought not to be employed, except there be a Western Door; or except there be more than a triplet at the East end.

REPORT OF THE TWENTY-NINTH ORDINARY MEETING OF THE CAMBRIDGE CAMDEN SOCIETY.

On Monday, December 5, 1842.

THE President took the chair at half-past 7 o'clock, supported by the Hon. and Rev. the Master of Magdalene college, Patron, and the Rev. Dr. Mill and the Rev. J. J. Smith, Vice-Presidents.

The following candidates were ballotted for and elected:—

The Rev. Dr. Hook, vicar of Leeds, who was at the last meeting elected an ordinary member, was elected an honorary member.

W. Wordsworth, Esq. was next elected an honorary member.

The President stated that he had received communications from these gentlemen, (agreeably to the practice of the Society previously to proposing honorary members,) expressing their acceptance of the honour just paid to them, and that he was desired by Mr. Wordsworth in particular to make his acknowledgments, in the event of his being elected, publicly known to the Society.

ORDINARY MEMBERS.

Blake, W. Esq. Trinity college.
 Corles, Rev. A. M.A. Trinity college; Bury S. Edmund's.
 Drury, Rev. B. H. Fellow of Caius college.
 Evans, Rev. W. E. M.A. Clare hall; Rural Dean of Leominster.
 Hartnell, J. Esq. Hawkhurst, Kent.
 Joseph, N. Esq. Trinity hall.
 Lloyd, T. Esq. S. John's college.
 Mare, W. S. Esq. M.A. Magdalene college.
 Mather, G. Esq. Trinity college.
 Mills, H. Esq. Trinity college.
 Pilling, — Esq. Caius college.
 Power, J. Esq. B.A. Fellow of Pembroke college.
 Roscow, T. Esq. Downing college.
 Sellers, S. B. Esq. Corpus Christi college.
 Sendall, E. Esq. Trinity college.
 Smyth, Rev. G. W. M.A. Trinity college; Fyfield rectory, Andover.
 Swainson, C. A. Esq. B.A. Fellow of Christ's college.
 Vickers, The Ven. Archdeacon, M.A. Trinity college; Chetton, Bridgeworth.
 Williams, T. S. Esq. Trinity college.

The following report from the Committee was next read by the senior Secretary :—

“ The Committee have little to report this evening, beyond a statement of what has been published since the last meeting, Nov. 10. A new double number of the *Ecclesiologist* appears this evening; and the first three numbers of the first volume have already been reprinted. It is expected that new editions of the remaining numbers of the first volume will be called for in succession. The Committee have resolved to increase the price of each number from 4*d.* to 6*d.* for the occasional sale. The amount of subscription for twelve sheets, postage included, will continue to be five shillings, as before.

“ The second part of the Transactions also appears this evening. To one copy of this every member is entitled, whose subscription is not in arrear.

“ The fifth number of the Illustrations of Monumental Brasses is already published. One more part will complete a volume; upon the appearance of which this work will close, at least for a time, to give any subscribers who may desire it, the opportunity of concluding their engagement. A new edition of the first number has long been urgently called for, and the Committee has pledged itself to produce it; it will be issued with all convenient speed.

“ The Committee have now made arrangements for the immediate publication of the ‘ Notices of Churches in Cambridgeshire and the Isle of Ely.’ It is proposed to begin with the church of Cherryhinton; after which Bottisham, Histon, and Trumpington will follow. Each number will contain three plates, besides numerous smaller illustrations; the accompanying letter-press will give full measurements and an architectural description, with documentary evidences (when accessible) of the original date and successive alterations of the fabrick. It is confidently hoped that this undertaking will be very acceptable, not only to our own members, but to the University and County, as well as to all admirers of church architecture,

The district is known to be as rich in churches as it is poor in topographical or architectural illustrations. The Committee rely on the active cooperation of the Members: a list of subscribers is placed upon the table for additional signatures.

"Before the next Meeting the Committee hope to have published two more Tracts for general distribution. The one will be called 'Church Enlargement and Church Restoration,' and will contain a practical exposition of the Society's views on these subjects: the other 'A Few Words to Parish Clerks and Sextons,' containing some plain advice to those functionaries.

"Applications for advice and assistance have been received from the following places—

S. NINIAN'S, Wooler, Northumberland.

S. PAUL'S, Bristol.

PENTREVOELAS, Oswestry, Salop.

WESTBOURNE, SUSSEX.

S. LEONARD'S, Colchester.

S. JAMES'S, ditto.

MUCH HADHAM, Herts.

KEEVIL, Wilts.

EARNLEY, SUSSEX.

WRIBBENHALL, Bewdley.

TOVIL, Kent,

WHITSTABLE, Kent.

An application to the Incorporated Society for the loan of some correct designs for churches, by the Secretary of the Church Society of the Archdeaconry of New Brunswick, was referred by the former body to the Committees of the Cambridge Camden and Oxford Architectural Societies, as not falling within the scope of its own operations. Your Committee have communicated with the applicant, and promised such assistance and advice as was consistent with their rules and ability.

"It remains to mention a few of the more remarkable of the presents lately received by the Society:—From the Rev. T. S. Hughes some original sketches by Cotman, of details from S. George, Bochartville; a very rare and valuable Brass of a Knight, from Pebmarsh, Essex, without legend, but of about the date of 1330, presented by the Rev. G. Currey; five rubbings of Brasses, designed and recently executed by Mr Pugin; Illustrations of Bishop West's Chapel, folio, with twelve proof lithograph plates, by Mr. J. G. Jackson, Leamington; the first part of the Churches of Oxfordshire, and Views and details of S. Giles' church, Oxford, folio, from the Oxford Architectural Society; and three cases of new Encaustic Tiles, manufactured and presented by Mr. H. Minton, of Stoke-upon-Trent, Staffordshire.

"The Society will be glad to learn that the Committee have been empowered to provide designs for two churches: one at Maresfield, Sussex; the other at Whitstable, in Kent.

The works at S. Sepulchre's have been proceeding satisfactorily, and the Committee hope to get the roof on the Chancel before the end of the present month. They cannot anticipate disappointment in their expectation of realizing the necessary means, though they regret to find that a large payment has now totally exhausted their funds. They hope they may rely on the cooperation of the members of the Society, in making the case known during the approaching vacation, among persons who, though not connected with the University, are zealous for its credit, and take an interest in this restoration. The Committee have acknowledged the receipt of the sums already paid in; but they cannot refrain from offering special

thanks to those who, in most cases with an augmentation in the amount, have *repeated* their subscriptions. In acknowledging former donations they intentionally abstained from inviting those subscribers to anything more than their continued countenance, with the view of provoking others to follow their example. They will not, however, pretend to regret a renewal of support which the givers themselves would be the last to call a sacrifice."

A paper upon Galleries was read by Mr. Freeman, Fellow and Tutor of S. Peter's college.

The Secretary read a paper communicated by the Rev. J. M. Neale, B.A. Trinity college, Chairman of Committees, on the Ecclesiology of the Deanery of Penwith, in Cornwall.

A paper on the windows called "Lychnoscopes," in the fourth edition of the Society's "Hints on the Practical Study of Ecclesiastical Antiquities," was read by Mr. Webb, Trinity college, Honorary Secretary.

The President, after some remarks and an invitation to the members to use their exertions in the vacation on behalf of the S. Sepulchre's Restoration Fund, adjourned the meeting.

OXFORD ARCHITECTURAL SOCIETY.

A MEETING was held at the Society's room on Wednesday, Nov. 23, the Rev. the Master of University College in the chair.

NEW MEMBERS ADMITTED.

W. W. E. Wynne, Esq. All Souls, and of Ruyton Hall, Shrewsbury.

L. L. Hartley, Esq. Middleton Lodge, Richmond, Yorkshire.

R. Edwards, Esq. Magdalene Hall.

R. Wilson, Esq. Magdalene Hall.

Rev. C. D. Sanders, B.A. Wadham college.

Rev. H. Scudamore Burr, M.A. Christ Church; Vicar of Tidenham, Gloucestershire.

Rev. T. E. Morris, M.A. Christ Church.

B. Bevan, Esq. Christ Church.

H. C. Adams, Esq. Magdalene college.

G. W. Paul, Esq. Magdalene college.

T. Evetts, Esq. Corpus Christi college.

H. Ellison, Esq. University college.

A paper was then read by Mr. Freeman upon some Brasses which he had presented. The most remarkable were, 1, that of Lawrence de S. Maur, Rector and Founder of S. Mary's, Higham Ferrers; 2, that of Sir Walter Mauntell and Elizabeth his wife, from Nether Heyford; and 3, that of Sir Thomas Grene and Matilda his wife, from Green's Norton; all in the county of Northampton; 4, John Norreys, the Founder of S. Lawrence, Wymington, Bedfordshire.

Another paper was then read by Mr. Freeman on the churches of S. Luke, Spratton, All Saints, Harpole, and S. Luke, Duston, all in the county of Northampton. These descriptions were followed by some remarks on the general character of churches about Northampton, which are chiefly of Norman foundation, with later additions, the Early-English style being the least frequent. They are generally plain, with western towers, commonly without spires, and wretched clerestories. They are for the most part of good size, almost always with Aisles to the Nave, and generally Aisles or chapels to the Chancel.

The Chairman read several letters and short communications of considerable interest :—

An account of the ruined chapel of Berwick, in the parish of Eglingham, Archdeaconry of Lindisfarne, Northumberland, suggesting its restoration. Archdeacon Bigge made some remarks, shewing the difficulty and almost the impracticability of doing so.

A letter from the President of Trinity college on the subject of Banbury Bridge, and one from R. E. E. Warburton, Esq. of Arley Hall, respecting the bridge at Chester, in answer to the "Bridge Queries."

An account of a stained glass "Memorial Window," about to be erected in the church of S. Peter, at Newcastle-on-Tyne, to the memory of the late Rev. T. Dodd. The Chairman called attention to this communication, wishing to recommend the practice to more general notice, and expressing the obligation the Society is under to Mr. Markland for the suggestion. Mr. Markland, who happened to be present, mentioned that Mr. Wailes, of Newcastle, has already received orders for several such windows; and others are in hand by other artists.

A letter from the Rev. J. H. Turbitt, Vicar of Powick, near Worcester, on Open seats in churches, shewing, from experience, the practicability and advantage of the plan even in a case which at first sight seemed least calculated for the experiment. This letter gave rise to considerable discussion, in which the Chairman, the Rector of Exeter, and several other members, took part.

The Rev. W. Sewell called the attention of the members to the theory of the Geometrical Proportions of Gothic Architecture, mentioned by Dr. Buckland at the last meeting, and requested them to test it by measurements wherever they have the opportunity.

NEW WORKS.

Transactions of the Exeter Diocesan Architectural Society. Vol. I. Part I.

THIS very beautiful and interesting volume, which has just appeared, contains an elaborate account of the church of Ottery S. Mary, near Exeter, with a copious and well-written sketch of its early history, illustrated by numerous extracts from original documents. It comprises seven exquisite and highly-finished engravings by Le Keux, and on the whole is not inferior to any similar work of the present day. We regret that we have not now space to enter more at large into the merits of a work, which reflects the highest credit upon the Society, and upon those more immediately concerned in conducting the publication.

Examples of Encaustic Tiles. Part II.—Nichols and Son, Westminster.

THIS Part contains twenty-four tinted engravings of ancient specimens from Great Malvern, Westminster, and Winchester. The examples are of great interest, and for the most part admirable models for modern imitation. We may, however, remark on the Cross represented in the

first page, with the sacred letters **IHC** in the centre, that such a device would be exceedingly objectionable in a modern church pavement; the monogram occurs, we are aware, in the encaustic tiles (of late date) in the Choir and Triforia of Gloucester Cathedral, but even here we think it a fault. Nos. 31, 32, 40, 44, 45, 46, are peculiarly adapted for imitation, and some of them have been already beautifully executed by Mr. Minton, of Stoke-upon-Trent.

Churches of Yorkshire. No. IV.—Green,* Leeds.

THIS Part contains views of the beautiful Perpendicular church of Bolton Percy. The plates are exceedingly good, and prove the perfection to which lithographic drawing, so peculiarly adapted for architectural subjects, is now brought. We are glad to perceive that two of the four plates are of a more detailed and scientific character than have hitherto appeared, and that ground-plans are promised in future. We think too that the letter-press increases in interest. There are some excellent remarks on the abominable mutilation of churches for the intrusion of pagan monuments in p. 14, and on the too common practice of placing Fonts and other church ornaments in pleasure-grounds and gardens, in p. 7. We hope that the extensive circulation of this work will do much for the revival of correct architectural taste.

A Series of Original Designs for Churches and Chapels. By FREDERICK JOHN FRANCIS, Architect. Part I. folio.—London: John Weale, High Holborn. 1841.

WE have examined this large and costly volume with feelings of very great regret. It is painful on the one hand to say anything which may hurt or injure the reputation of any professional man; while on the other it is our desire earnestly to protest against the adoption, under any circumstances, of such truly wretched and flimsy fabricks as are boldly set forth as “picturesque” and “correct” in the present series of designs. Not one of them has any Chaneel—some exhibit the abomination of an *apsidal robing-room* at the east end—almost all are destitute of piers and arches, and are incumbered with pues and galleries. In no single instance is a particle of the spirit of ancient architecture infused into these miserable designs: they are, in short, lamentable examples of what has been truly called “cockney Gothick,” some of the elevations being not only altogether faulty in detail, but almost as well suited to shop fronts or façades of theatres as to ecclesiastical edifices.

Nos. 1 to 4 contain various elevation and perspective views of what the author calls “Anglo-Norman.” Here we may see *Gothick* buttresses, spires, battlements, and turrets, mixed up in heterogeneous confusion with enormous windows (exceeding by at least *five or six times* their just proportions), and wide flat roofs, in such a manner as to present a general appearance which is as utterly unlike that of real Norman buildings as it is possible to conceive. The details and combinations are grossly incorrect, as any one will at once perceive by a glance at the east and west elevations of No. 1.

Nos. 5 to 9 are denominated by the author “Early-English” designs. They consist of various extraordinary combinations of shallow, meagre,

and incorrect buttresses, triplet lancets, out of all proportion in size, and some of the common conventional modern frippery of the style, by way of removing all doubt that the churches are intended for that and no other: but they are all sad specimens of modern cheap church architecture, and glaringly faulty in almost every point of arrangement and detail. Indeed it may truly be asserted, that by the exchange of a few details, any design of one style would make just as good a one in any other.

Nos. 10 to 14, are in the "Decorative" style; but the attempts are not a whit more felicitous than the rest. The last design is intended to be a splendid specimen of modern Gothick, and is to hold 2000 worshippers, the cost of the erection to be £20,000. It comprises a kind of western apsidal Porch, with lofty entrance arches and with octagonal lantern and spire above, a Clerestory, and Aisles with large three-light windows. The ground-plan is tolerably well arranged, and this is upon the whole the least faulty of all the designs, though very far indeed from being a good one. Some specifications are given, by which we learn that these miserable fabricks are to be built with brick, and smeared with coloured and jointed cement externally. The following is a specimen of the plasterer's work, (p. 12): "The whole of the external mouldings, window-heads, labels, water tabling, splays, cappings, cornices, and battlements (!) to be run in Parker's cement, coloured and jointed. The ornamental crosses, pinnacles, and string-courses, *window-tracery*, *door-heads*, and *columns* (!), also to be in cement." The timber is all to be deal, grained to resemble oak.

It is scarcely possible to produce a stronger proof of the fallen state of ecclesiastical architecture than this volume presents. The slightest study and appreciation of ancient examples could not fail to have taught the author how signally he has misapprehended or failed to catch their true spirit, and how incompetent he is, while fettered by the self-imposed restrictions of modern style, expensiture, and arrangement, to produce anything at all worthy of the name of a church. We feel especially called upon to notice this publication, because we believe that Mr. Francis is officially connected with the Clerical Association, and because the drawings are set off with all the false effect which fine engraving and showy foreground can produce.

NEW CHURCHES.

WE have already informed our readers of our engagement to supply designs and working-drawings of a new church to be erected at Alexandria. These have now been completed by the architect, Mr. Salvin, and will be dispatched by the earliest post to their destination. As it may be interesting to many, and especially to our absent members, to have some account of the form and plan of this church, we shall here subjoin a brief description of it for their information.

The entire length of the church externally is 128 feet by 50 feet in breadth (exclusive of a north and south Porch). The plan comprises a full and spacious Chancel, 40 feet by 18 internally, and a Nave and

Aisles, 78 by 40; and a Tower with a lofty spire is to be added, if funds can be procured, in the place of the south Porch. The Chancel is raised by three steps, and is furnished with all the proper appurtenances of stalls, Priest's door, credence, sedilia, and piscina. The seats in the Nave are ranged in four parallel rows facing the east, there being a passage of 5 ft. 9 in. in the centre, and one of 2 ft. 6 in. in each Aisle next to the piers. The seats are, of course, all open. The west front, adapted from that of Llanercoast Abbey, exhibits a beautiful façade made by the Nave, which is terminated by a high-pitched roof with a gable Cross between two large pinnacle-turrets, and has below a lofty arcade pierced with two lights, and the two Aisles, each of which carries a separate gable with a Cross, and a single lancet light. To this front the north Porch and southern Tower will add great breadth and diversity of effect. The Chancel, Nave, and Aisles will be vaulted; and the Clerestory lighted by a circular window in each groined compartment. The Aisles are lighted by single lancets between buttresses with pedimented heads and set-offs. The east end will have a peculiarly beautiful effect, from a richly arcaded triplet with a wheel window above, and from the lofty gables of the Chancel, Nave, and Aisles, all of which will be surmounted with Crosses, and are similar in design to the west end. The sides of the Chancel contain three bays, each of which is arcaded of three, with the central arch pierced for a lancet light. Every portion of this church has been designed in strict conformity with ancient models.

WE have been permitted by the kindness of the architect, Mr. Sharpe, of Lancaster, a member of our Society, to inspect the plans and working-drawings of a new church which he is now erecting at KNOWSLEY, in Lancashire. There are many points in this design which deserve great commendation, and as a whole it may safely be pronounced a most successful example of modern church building, although some of the arrangements appear to us liable to serious objection. The church is of the Early-English style, and consists of a good Chancel, Nave with Aisles, and Tower with broach spire at the west end. There will be no galleries, and the ground-floor alone will accommodate 400 worshippers. There is a well-defined Clerestory, supported by beautiful clustered piers and arches, and surmounted by a very fine high-pitched roof, the trusses of which spring from triple-shafted corbels, with floriated capitals. The walls of this church are somewhat too thin to allow of the proper internal splay of the lancets, and appear to us to be too much and too *regularly* pierced. Thus each side of the Aisles and Clerestory exhibits an equal number of lancets, placed exactly opposite to each other. We should have preferred single lights in both positions, for a church *should be dimly lighted*; or the Clerestory might have had foliated circles (a beautiful Early-English feature, which we wonder is not more frequently introduced), and the Aisles plain two-light windows with circles in the heads. There is too much sameness in so great a number of lancet windows. The nave-roof might have been carried up to the belfry-windows with better effect. The Tower is very good, and has nothing to which we can object, excepting a number of small trefoil apertures which are intended to light the staircase, but which should rather have been plain oblong slits in the wall.

There is, we suspect, but scanty ancient authority for such ornaments, unless in very magnificent Towers, and they appear singularly inappropriate when placed just below the point where the broach meets the top of the Tower, since this part ought especially to convey the idea of strength and solidity. Small apertures, however, of this description, occur in S. Mary's Tower, Stamford. The northern Porch (we should have much preferred a southern one, or at least a southern door should have been added, as at Woodton, Norfolk; Irnham, Lincolnshire; and of later date, Grantchester and Chesterton churches, near Cambridge,) has too large a doorway, and its roof does not meet that of the Aisle in a pleasing manner. The western doorway would be very good if the mouldings were less meagre and ornamental. A Tower doorway of this style should be very deeply recessed, and have a great display of arch moulding. The details in general are very good, and have the rare merit of being at once extremely correct and varied in form.

We have several grave objections to make against the internal arrangements. There is no central passage to the Altar; but the space which ought to have been left for this purpose is occupied by seats for children. The Tables of Commandments, Creed, &c. are placed in an arcade above the chancel-arch—a modernism which we consider altogether inadmissible, to say nothing of its bad effect. We should be inclined to carry the chancel-arch considerably higher. The organ is at the east end of the north Aisle; it should rather have been at the west, and a window at the east end. The Font is too nearly in the centre of the Nave; its correct position is by the west pier nearest to the Porch. Upon the whole, however, great praise is due to this design; but we deeply regret to observe that some of the internal details are to be executed in *plaster*. We had much rather that they had not been attempted at all. Under the Chancel is a vaulted Crypt, and above it we observe with no great satisfaction a contrivance for warming the church with hot air.

To the Editor of the Ecclesiologist.

SIR,—I am glad to see that your Society intends to publish a tract for Parish Clerks and Sextons, though only for country parishes. I hope No. II. may soon follow, extending the advice to the like functionaries in towns.

The irreverence of such persons is often very shocking, arising from their being engaged about sacred things without attempting to form in themselves a constant habit of awe.

I have known a parish clerk place within the rails a common black bottle, with a corkserew, perfectly unconscious that it would be at all indecorous for the Clergyman, when habited in his vestments and ministering at the Altar, to stop during the Holy Communion service and draw the cork from the bottle, in order to pour the wine into the flagon.

In the same church Holy Baptism is administered after the second lesson; and during the winter time the water which is to be used for the sacrament is slightly warmed. One Sunday afternoon lately, upon the Clergyman going to the Font, this same clerk begged

him to stop one moment, for the water was not quite ready; and then, to his extreme pain and horror, suddenly commenced pouring it into the Font from a common dirty black tea-kettle, which at a given sign had been transferred from a neighbouring hob-end to the church porch. The clerk was quite unconscious of any offence against decency, and was probably the only person in the congregation who was not affected with a strong sense of the shocking or the ludicrous, or both. This man belongs to a town parish.

I shall be glad to know whether the Society can give me any information as to ancient patterns for the Table of Prothesis, and the expense of executing them in oak by your wood-carver, Mr. Groom. In administering the Holy Communion in a church which has no Table of Prothesis, there are but two modes of complying with the Rubrick respecting the time of placing the elements upon the Altar: either by placing them previously upon the floor before the Altar, which does not seem quite right; or by directing them to be brought to the Priest at the proper moment. This last is not very pleasant, if an irreverent parish clerk is the only person who can be employed.

For a Table of Prothesis there is full authority, and it obviates every difficulty. I shall therefore be very glad to receive information as to the means of procuring one in the next *Ecclesiologist*.

I may observe, that if our Church had thought fit, even her inferior officers might, with much advantage, have been admitted into their office by some sacred service. It might at least have tended, if nothing else, to keep them from the irreverence into which they now too often fall.

I am, Sir, your obedient servant,

CLERICUS.

Dec. 6, 1842.

EPIGRAM.

ON ONE WHO, LEST HE SHOULD BE THOUGHT TO HAVE JOINED THE STANDARD OF THE ROMANISTS, PLACED A BALL INSTEAD OF A CROSS ON THE CHURCH TOWER.

(Translated from the *Ecclesiologist*, Vol. II. p. 64.)

ONCE on yon church's lofty tower a Cross superior stood:
Lo, now a globe usurps the place where rose the holy rood.
Who can deny that pictured here is our allegiance shown,
Who slight the Cross, and over all the world's dominion own?

EPIGRAM.

ON ONE WHO, HAVING NO FEAR OF THE IMPUTATION OF ROMANISM BEFORE HIS EYES, SUPPLIED THE PLACE OF A BROKEN WEATHER-COCK ON THE CHURCH TOWER WITH A BALL AND A CROSS.

(Original for the *Ecclesiologist*.)

WHERE on the taper spire was seen the ever-veering vane,
A globe, and on the globe a Cross, surmount the hallow'd fane.
Faith marks the sign, the wavering mind when stormy passions toss,
And hails above the subject world fast-fix'd the saving Cross.

PUES.

To the Editor of the Ecclesiologist.

MR. EDITOR,—The following extract from the once famous "*Thinks-I-to-Myself*," may perhaps fill up a corner of the *Ecclesiologist*, as a testimony of some value, considering its date, against the enormity of pues. Your's respectfully, S.

"They generally sat close up in the different corners of the pew, engaged in reading novels, sleeping, or making fun of all that was going forward. I must say however they had the decency to sit up so close in the corners, that nobody could see what they were about; neither the parson, nor the clerk, nor the churchwardens, nor the sexton, nor one of the singers, nor any of the people up in the gallery; in fact only GOD ALMIGHTY. *Thinks-I-to-Myself* possibly HE saw them all the while; in the churches and out of the churches most likely; in the corners of the said pew as much as in the very middle of it."—*4th Edit.* 1811, *Vol. II.* p. 63.

THE Very Rev. the Dean of Hereford, as Ordinary, has declined to grant a faculty for the appropriation of pues in the church of S. Nicholas (Hereford), and one of the grounds of refusal is his unwillingness to perpetuate a property in seats, which gives rise to trafficking, a practice which has been long complained of.

WE have received from a correspondent an account of the truly extraordinary proceedings at BURY S. EDMUND'S, on the occasion of "election for pews" whenever a "vacancy" occurs. These we shall notice more particularly as soon as we can afford space.

NOTICES.

WE have to announce the publication of the Fifth part of our *Monumental Brasses*, containing, 1. Thomas de Crewc, Esq. and Lady, from Wixford, Warwickshire; 2. Lord Beaumont, and 3, the Countess of Oxford, his wife, both from Wivenhoe, Essex; 4. Effigy of a Priest on a floriated Cross, from Buxted, Sussex. The Vignettes are, 1. Font and Cover in S. Edward's church, Cambridge, as recently restored by the Society; 2. Font in Edenham church, Lincolnshire; 3. Niche in S. Michael's church, Cambridge; 4. Piscina and Sedilia recently discovered at Chester-ton church; 5. Early-English Doorway at Barrington church, as restored by the Society.—The Second part of our *Transactions* is also just published. Every member (including those elected at the last meeting) is entitled to a copy. Members residing in or near London will find copies directed to them at Messrs. Rivingtons, S. Paul's churchyard: those in the country may have their copies forwarded in any way they please, on application to Mr. Norris Deck, at Mr. Stevenson's, Cambridge. We have to apologize for the incorrect drawing of fig. 15, in Plate 3, which we trust will be pardoned, as the object is only to shew the capping.—A "Few Words to Parish Clerks and Sextons," price 2d., and "Church Enlargement and Church Arrangement," price 6d. have also been published.

A CORRESPONDENT has furnished us with *fifty* instances of the desecration of Fonts in Gloucestershire, Sussex, Cheshire, Northamptonshire, Worcestershire, Rutlandshire, Yorkshire, and some other counties. We regret that we cannot at present print his communication in full, as many of the cases are extremely disgraceful.

SEVERAL correspondents have requested our opinion upon the subject of Credence Tables, Alms Boxes, and Clock Dials. We will endeavour to discuss these points in an early number.

A CORRESPONDENT suggests the propriety of recalling the ancient term "Blindstory," which he supports by documentary evidence, instead of the usual, though not very significant word "Triforium."

THE ancient Norman Font of S. Mary's Minster, ISLE OF THANET, is broken into three pieces, and forms the step of the door of the coal-hole at the west end of the north Aisle. A modern thing of brick cased in oak has usurped its place.

WHEN the old church of MITCHAM, Surrey, was pulled down, and the present wretched fabrick erected in its place, the handsome Perpendicular Font was ejected, as not being smart enough, and found a resting-place in the Patron's garden. Whether it has yet been restored we do not know.

WE have been informed that in a new church in the diocese of Norwich, a sham boss in the roof is let down by concealed machinery, for the purpose of drawing up the person whose business it is to wind up the clock.

A CORRESPONDENT writes that the Fonts in the churches of SANDHURST and BODIAM, Kent, have been removed into the Chancels, where one of them has been mutilated, to stand better against the wall; the other coated with paint. The same correspondent calls our attention to a practice now prevalent, of *oiling* stone instead of painting it. As far as we have observed we do not think the former much better than the latter method. If we rightly remember, the marble shafts in ROCHESTER cathedral have been so treated, and their appearance is unnaturally dark. The process imparts a dingy greenish brown hue which is particularly disagreeable to the eye, and the oil is said to be very difficult to remove.

WE beg to thank Mr. Suffield for his communications upon Chantry Altars and extracts from ancient parish accounts. They will be duly entered and preserved among our records.

AN Essex Camdenian informs us that the Font from the old church of Walton-on-the-Naze stands in the garden of a clergyman, while in the present ugly church a wooden bowl on a square pedestal of the same material is made to serve the purpose of a Font. Might not the Vicar persuade his brother clergyman to allow the old Font to occupy the place of the wooden bowl?—The same correspondent states that at Brightlingsea a common wash-hand bason placed upon the cover of the Font is used when Baptisms take place.

ANOTHER painted window has been erected in the chapel of Rugby school. It is the work of Mr. Willement, and in general style and effect harmonizes well with the four ancient windows already in the chapel. The subject is the Confession of S. Thomas. In one light is our Saviour in a mantle of ruby, holding a cross; in the other S. Thomas kneeling, and two other Apostles behind him. The figures are backed by a screen or hanging of green diaper work. In the tracery are the Holy Lamb and Pelican. This window was purchased by a subscription raised in the school.

THE church of STAPLEGROVE near TAUNTON was repaired and beautified about four years ago. Its present state is briefly this: The Chancel, even to the jambs and arch of the east window, is covered with a pale salmon-coloured marble paper. The Font, which was originally octagonal, has been cut in half, and one part built into the wall at the south end of the Altar-rail. It is now called 'the christening box.' The part seen is painted in imitation of oak. The basin used in the administration of Holy Baptism—a marble antique ornamented on the exterior with pieces of red alabaster—finds a difficult passage through a conical hole cut in the wall. The Vestry is decked with a blueish-green paper of pseudo-gothick pattern, and comfortably furnished with the usual modern appurtenances. The piers of the Chancel-arch have been cut away to make room for pews. Over that appropriated to the Priest's use, the capital of the north pier still remains.

It is cased in a semi-hexagonal box of painted wood. The piers on the north of the Nave have been carried almost up to the roof, and two miserable modern things substituted for the original arches. This has been done for the convenience of hearers in a gallery which runs along the west of the Nave and half way up the north Aisle. The whitewashed ceiling, drawing-room cornice, and Pagan reredos, are enormities so comparatively trifling as almost to pass unnoticed.

In our last number we had not room for any remarks on the letters of W. D. and A. J. H. in favour of the *retention of the water in the Font*; we now return to the subject. In the first Liturgy of Edward VI. the Baptismal Service, strictly so called, is followed by a service of prayers for the consecration of the water and for the regeneration and renovation of whosoever shall be baptized in it; this second service was to be said "afore any child be baptized in the water so changed," for there was then a Rubrick that the water be changed "every month once at the least." In the second liturgy of Edward VI. some of these prayers for the persons to be baptized were incorporated into the Baptismal Service, but the prayer for the consecration of the water and the Rubrick for its change were omitted entirely; foreign influence being then at its height. No great change was made in the revision of 1559, but in 1662 the words, "*Sanctify this water to the mystical washing away of sin,*" were introduced into the prayer which immediately precedes the baptism of the child, and at the same time the Rubrick respecting "the Font (which is *then to be filled* with pure water") was added. In the Scotch liturgy, in which it is ordered that the water be changed twice in the month at the least, the first prayer contains within brackets the words [*Sanctify this fountain of Baptism, Thou which art the Sanctifier of all things,*] with a marginal direction that the words so included be said "before any child be baptized in the water so changed." In all these cases therefore the re-consecration of the water is avoided, as it should be. But there is no Rubrick to forbid (as A. J. H. suggests) "our retaining the water from the time of one baptism to that of another, when the water already consecrated might be allowed to run off, and the Font be '*then filled*' again with pure water." W. D. assumes that it is a more Catholic usage to keep the Font always full; but Socrates (H. E. vii. 17) says of a Novatian bishop, *εὐτρεπίζει τὰ πρὸς τὸ βάπτισμα. . τὴν κολυμβήθραν τοῦ βαπτιστηρίου πληρωθῆναι κελεύσας*, which implies that the Font was previously empty. We do not think with A. J. H. that the water was retained from Pentecost to Easter in the ancient Church: even in our climate it seems to have required to be changed at least once a month.

WE have received two letters on the subject of Dedication Crosses, mentioned in p. 49 of our last number. One contains the following extract from the accounts of the parish of Saffron Walden: "1474. It' payd to Thomas Rede for mendyng of the Crossys in the Cherche on the wallys x^d," which the writer supposes to mean the Dedication Crosses. We think the *gable* Crosses are more probably here meant. The other letter supplies a valuable reference to the *Archæologia*, vol. xxv. p. 243 and 276, where it is stated that the Crosses carved in various parts of churches are intended to mark the spots touched with chrism by the Bishop. The writer adds that two small Crosses are carved on either jamb of the south entrance of PRESTON church, Sussex, that on the eastern being single, †; that on the western double, ‡: the reason of which difference he is desirous to have explained.

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“*Donec templa refeceris.*”

Nos. XIX. XX. FEBRUARY, 1843.

S. MARY REDCLIFFE, BRISTOL.

To have to announce that S. Mary Redcliffe is to be restored, and that the restoration has originated with the Parish authorities, is with us, as our readers well know, a subject of high congratulation: so that we have seldom taken up our pen more unwillingly, now that we find ourselves compelled to use any words of censure, instead of those of unqualified praise and admiration. At a season highly favourable for such a work we find the parish authorities, the fittest, if not the only, persons to originate the undertaking, coming forward with a zeal and generosity quite unusual at this day, to secure the entire restoration and completion of one of the finest ecclesiastical buildings in England. Deeply impressed with their own responsibility, and taking advantage as well of the revival of architectural taste as of a happy opportunity of local improvement, the Vestry of S. Mary Redcliffe issued on the 26th of July, 1842, a brief notice of their intention to collect and expend a sum of £40,000 on the reparation of their church. The architects whom they employed classed the intended works under three heads; a division, by the way, which we can ourselves scarcely recognize, and which we are persuaded is founded on a fallacious theory of church restoration. These heads are as follows: (1) “The solid and substantial repair of the fabrick; (2) the restoration of its ornamental parts both external and internal; and (3) such alterations (principally internal) as might seem necessary for restoring the fabrick to its ancient and pristine beauty.” Ornament ought not to be thus considered as entirely independent of and subservient to construction: no principle can be more false than to regard a church as four walls of solid and substantial fabrick, to which any amount of adventitious ornament, external or internal, may be superadded. The principle however admitted, we find the architects reporting as follows: “We do not contemplate however, and cannot imagine”—who could?—“that the *necessary* and *useful* reparations are required to be made in merely shaped blocks of stone, *without the mouldings and other decorations appropriate to them.*” (*Report*, p. 10.) The original address of the Vestry concluded by stating that Mr. Britton had been selected to superintend the restoration, in consequence of his reputation and the

attention he had thirty years before paid to the history and peculiarities of their church. This gentleman, owing to increasing infirmity, associated Mr. Hosking with him in his work; and after minute investigations the colleagues presented a report accompanied by many elaborate drawings. The Vestry have just published, on a liberal scale, extracts from this report, with a general appeal for subscriptions, and some historical notices from Mr. Britton, together with a ground-plan, west elevation, perspective views of the interior, of the exterior (as it is now seen) from the S.E., and of the same as proposed to be restored. Upon this statement we intend now to offer some observations.

We shall not deal much with the architectural part of the proposed plan, since in truth there is little which is not clearly pointed out to the restorers by existing fragments. The architects very properly reject the notion of merely paring and patching the external ashlar: they propose to draw the decayed stones, and to restore them substantially. With respect to the spire, there can be no doubt that its restoration would be highly desirable. The architects incline to think that the reason for its never having been completed was the change of style which had been developed between the date of the erection of the Tower and that of the present church, rather than any fear of the strength of the foundations, although, as at Beverley, we know that such apprehensions sometimes prevented the erection of intended spires. It appears from their Report that, the design of completing the spire being abandoned, "the south-western buttresses of the Tower," which as is well known stands at the west end of the north aisle, "were reduced in projection and otherwise altered, to compose with the west front of the church." (*Report*, p. 6.) The published extracts of the Report, and even the ground-plan, do not show what alterations externally, or (what is more important) internally, it is proposed to make in order to obviate this original defect. We do not doubt that every precaution for securing sufficient strength will be taken before the vast work of building such a spire is entered upon: but while repeating our hope that this may be accomplished, we must deprecate the proposal of making the *spire* the *first* object of restoration, (see pp. 9, 11, 22,) particularly since the condition of other parts of the church seems to be dangerous. As in building a new church, so in such a case of restoration as this, the spire should be the *last* work, and not the *first*, as if those who put it thus prominently forward were only concerned about seeking reputation by the addition of a new and showy feature.

Much difference of opinion is understood to prevail as to the expediency of naming so large a sum as £40,000 as the intended cost of the works. We cannot sympathize with any but a free and generous spirit in undertakings of this sort. We can scarcely think that it would be found more easy to raise the above sum by successive subscriptions, each instalment being applied to some particular point of restoration, than by a noble simultaneous effort, in which the requirements of the church should be fairly stated, the whole restoration comprehensively and completely set forth, and the case, with its full claims, commended to the care of the Church. Again, it surely must be the most prudent, as well as the right, way of going to work, to

arrange at the outset an uniform and consistent plan of reparation, rather than to waste means and strength in independent and perhaps inharmonious operations : the whole course being thus duly and uniformly marked out, it will be easy to follow it progressively, and proportionally to the amount really collected. So far we trust there may be eventually no difference of opinion between us and the parties concerned in this undertaking.

But in proceeding to consider the new *internal* arrangements proposed by Mr. Britton, we regret to find much that calls for unsparing condemnation. Our readers may remember some remarks at pp. 14, 15, of the present volume, on the unwarrantable license which architects take in arranging new churches in such a way as to make the rubrical celebration of our Liturgy impossible. If we recommend such an arrangement of our churches as our Offices and Rubricks require, and as was maintained for many years after the Reformation, we are assailed as introducers of superstitious novelties, and even as "ready to prescribe ritual changes": while architects, with no more knowledge of the ritual than ourselves may or ought to possess, are supported and encouraged in their neglect of laws by which all church-building is necessarily and essentially governed. In the present instance the architects fall into the mistake of supposing that the arrangements to suit our ritual must of necessity be entirely *different* from those which were fitted for our Church's services before they were reformed : "they propose to render it (S. Mary Redcliffe) fully and completely adapted for the rites, *as well as the habits*, of its *Protestant* occupants. In doing this they consider it material to provide accommodation for the many, rather than merely to please the few; *they think* (!) the clergyman and his congregation should be in such close communion, that the former may be seen as well as heard by the latter. If the numerous shafted pillars tend to interfere with this communion in some degree, the few sittings, so placed as to be out of the view of the minister, will only be resorted to on emergencies. In designing and disposing the Altar, the desk, and the pulpit, the organ, and the Font, as well as the required number of seats, the most scrupulous attention will be paid by the architects to the ancient usages of the Anglican Church; and they confidently anticipate many striking and beautiful scenes and effects (!) when the whole is completed, the subordinate appendages being made to correspond and harmonize with the architectural disposition and character of the church." (p. 19.)

Again : "The arrangement and fittings of the interior shall be in harmony with the building, and fully adapted to all the *comforts and accommodation of a large Protestant congregation*." (p. 22.) With these views, and at the same time recognising among the causes that gave birth to this noble church "the influence of the Catholic Hierarchy," (p. 24), the architects naturally enough "propose in detail numerous and important *alterations* in the rearrangements of the *pews and seats* (*sic*), by which, with an increased seat accommodation, and better command from the pulpit, reading-desk, and altar, a more perfect view of the building may be obtained" (p. 10), and by which the church as it "was once, may again be made, a splendid edifice; a temple eminently

adapted for the *soothing and sublime* devotions of Christian worship." (p. 17.) We shall scarcely be believed when we state what is the rearrangement actually proposed. The Altar is brought down exactly *west* of the Chancel (*i. e.* west of where the Rood-screen ought to be): the Choir behind it is occupied by seats *looking west*, which with *central pews* in the lines of the two Transepts and the Nave (which is actually marked in the ground-plan, "Choir with Aisles, the *former commonly called the Nave*"!), converge to an open space at the intersection. However, against the two eastern piers of this lantern we find pulpit and reading-desk, each reached by ten steps! The Font is stowed conveniently away under the Tower. As we have reason to know that so very objectionable an arrangement will not be allowed to be carried into effect, (and it is but justice to the Churchwardens to say that they are no parties to it), it would be scarcely worth while to mention it, or to detail the other faults of the ground-plan, were it not for the sake of putting it upon record that so gratuitously monstrous an infringement of ecclesiastical propriety was once actually devised, engraved, and published. We shall only touch upon one point more. The architects propose building a new staircase "to the Vestry," eastward of the south Porch. We may well wonder at the boldness of adding a new feature to so perfect an exterior, particularly when the chambers for the Chantry-Priest would surely answer all the purposes of a Vestry.

In conclusion, we repeat our great admiration of the zeal and good feeling of the parish authorities, by whose kindness we have been favoured with a copy of the volume on which we have felt it our duty, with the hope of assisting in carrying their praiseworthy objects into effect, to make these remarks. In their scheme we find little or no fault, except on those points of the recommendations of the architects on which we have animadverted, and that part of the plan which proposes to put the conduct of the works into the hands of a Committee selected from the subscribers in proportion to their contributions. We think the subscribers themselves would rather place their confidence in a few persons who understood the matter, than retain the controul and responsibility in themselves. We wish the parish God speed in its work, in which it will succeed if it pursue it on right principles, on a generous scale, and with an undoubting confidence.

WESTMINSTER ABBEY.

It would be difficult to imagine any charge more important than that entrusted to the guardians of our Cathedral churches. These edifices occupy much the same relation to the parish churches of the Diocese as a Bishop does to the inferior clergy: they are the material centers of union, the exemplars in ritual and reverence, the mother-churches of their districts. And even in the worst of times we find that they have continued to retain much that we have lost in our parochial churches: their architecture, as a general rule, has been less mutilated and debased; their arrangement has still stood in contrast to the innovations of comfort and laxity; the solemn voice of Daily Prayer has

not ceased in their Choirs; ceremonies and traditional observances, elsewhere neglected, still afford in them instruction and edification to the pious worshipper. We owe this doubtless in a great degree to the orthodoxy and aversion to heedless change which seem to linger about these ancient institutions; partly perhaps to the fact, that the worshippers became too few to influence the internal arrangements, or that energy was wanting even to carry into effect the vitious taste of the age: thus the disgraceful west front of Hereford is owing only to the fall of the ancient building. Happy for the Cathedrals which have been left to the influence of time and weather; we may restore their perishing mouldings and reproduce their former beauty: the hand of a Wyatt leaves us nothing but the unavailing memory of past glories.

Perhaps none of our Cathedral edifices have suffered more than Westminster Abbey. Not to speak of Wren's doings to the exterior, the interior was turned into a show-place, where wax dolls, and naked effigies, and monuments in honour of the scoffer, the licentious, the unbeliever, and the heretick, were exhibited to gaping visitors by vulgar "money-changers". The Abbey became more like a Pantheon, or house of demons, than a House of Prayer; while in the Choir the poverty and jejuneness of the panelling, stalls, and ornaments rivalled the indecency of its furniture of pews and seats, with their backs to the Altar, encroaching even on the very sacarium itself. We must however observe by the way that the arrangement of the Choir at Bristol is worse even than this, where there are no Altar-rails, and a boys' school is placed on the highest ascent on each side, within a few feet of the Holy Table itself.

We need not here stay to particularize more at length the present lamentable state of Westminster Abbey: there seems to be but one feeling amongst intelligent people, a feeling finding daily utterance in the periodical press, and growing more confirmed by constant repetition in private circles, that the present desecrated condition of the Abbey, with its fees for entrance, its revolting monuments, and its miserable Choir, is a disgraceful contrast to that state in which its liberal founders intended to leave it, and the Church expected from its appointed guardians that it should be preserved. We cannot wonder at rumours prevailing, that politicians are about to propose in Parliament that this sacred building should be compulsorily thrown open to the publick as a Walkhalla for the State, when so little care has been taken that it should be what it ought to be, a place of devout prayer, and sacred rites, and holy meditation, for the Church. The Chapter will incur the just indignation of all Churchmen, unless they open and reform the Abbey, and so give it back to the Church, and through the Church to the publick, instead of allowing it to be seized by the secular hand, and permanently degraded into an exhibition-hall of profane art. If the Abbey had continued uninterruptedly to be a place in which the presence of God might be felt, no one would have dared even to propose its threatened desecration.

In speaking thus of the abuses of this and similar institutions, we have no sympathy with those who raise the outcry of discontent and insubordination against every thing which is above their reach and un-

derstanding : but we complain that Churchmen are wrongfully deprived of the opportunities of private prayer and contemplation within these walls ; that God's house has been profaned ; and occasion given to the enemy to blaspheme. Nor are we conscious of any disrespect to the present guardians of the fabrick, some of whom we ourselves know to be worthy of all love and veneration. Indeed the lively interest which the Chapter is now taking in their Abbey is clearly enough shown by the projected alterations that have called forth this notice. We speak in the hope of forwarding any real improvements which may be meditated, and of pointing out in time any false step to which they may perhaps be urged, even by their professional advisers. Certainly at the present time our Cathedral churches are most unfortunately circumstanced. Their surveyors and architects, mostly owing their appointment to a name, acquired through a pre-eminence in revived-Pagan architecture, have now in a great measure at their disposal the most beautiful examples of that church architecture, which some of them do not scruple to scoff at and despise. The authorities who appointed them had doubtless the best intention in choosing men who were generally well thought of : and these architects themselves cannot be expected to have been *then* in advance of their age. But *now*, when Christian art is reviving, and an appreciation of its beauties is becoming a part of every Churchman's being, we must cry shame on such architects as think that a fame reaped in other fields is to cover their ignorance of, and contempt for, the essential principles of ecclesiastical design and arrangement. We are not afraid to assert that some of those who have the architectural care of our Cathedrals are altogether incompetent for their office ; and if so, no reputation in other walks of their profession will screen from publick indignation errors of which they shall be guilty in this. The origin of such errors is assuredly no want of ability ; and the remedy is to be found only in a steady devotion to the study of the highest branch of the art, the ritualism of the Church, and its architecture as subservient to it.

Our readers will scarcely believe us when we tell them that we have heard that it is proposed to alter the Choir of Westminster Abbey by throwing the Aisles, and (so far as we understand the scheme) the Transepts, into one large room ; thus sacrificing every rule of church arrangement. We are right glad to hear that the present miserable screen-work is to be removed : that it should have been allowed to remain so long is matter for astonishment. But to remove it in order to throw open to a congregation, by a measure too wild and absurd ever yet to have come into the heads even of church destroyers, the only part of the sacred building which never ought to be open to a congregation ; to obliterate every characteristic of a Cathedral in order to obtain a large area for preaching ; is a thing which we cannot bring ourselves even to imagine. It was well remarked by one who heard it, " How much they must find the Piers and Arches in the way : well, at least they cannot move *them*." We should not have thought that this scheme could have been for a moment tolerated, when so obvious a remedy for the want of room in the Choir might be found in restoring the Nave to its proper purpose of accommodating the laity.

We find a Choir set apart for the Clergy, and a Nave large enough for perhaps thousands of worshippers: first we endeavour to crowd both priests and people into the Choir, and then, finding naturally enough a want of room, we propose to expand in every direction but the right one. The Aisles and Transepts, north and south, are to be added to the Choir; the Nave alone is to remain useless and empty! We do not pause to consider what other evils will follow on the adoption of this plan, or the unheard-of devices of arrangement which so complete a transformation of the interior will require. Let us earnestly hope that, before so important a step is taken, the plans may be made publick, in order that the changes proposed may, if good, receive the approbation of all qualified to judge of them; or, if not good, may be delayed for modification or improvement.

This is not the place to enter at length into suggestions for the restoration of the Abbey. We only hope that the shrine of S. Edward will be restored as well as retained. The monuments here, as in the Temple, will of course form the chief impediment to the improvement of the interior. The triforia might afford room for some; and the opening of this part would be a great boon to all lovers of church architecture. We can not approve of the suggestion of placing a glass roof over the area surrounded by the cloisters, and so disposing these Pagan enormities in a sort of conservatory. It is said that some wretched houses behind the Abbey might be most advantageously removed, and a second cloister built on their site, large enough to contain the whole of the modern monuments which now encumber the church. Lastly, let the Chapter-house be restored, and be made accessible; and the usual entrance to the Abbey removed from the south Transept, profanely called Poets' Corner, to the only proper entrance by the west door.

There can be no doubt that Westminster Abbey is the most important church, in one point of view, in England. S. Paul's, were its services never so solemnly or rubrically performed, could never be made a perfect model of a Christian church: whereas the Abbey, besides its historical and religious associations, is one of the most beautiful churches in Christendom, and any example set there would have a most extensive influence. We regard therefore the condition and prospects of this church with peculiar interest: and must repeat our hope that any plan for its refitting will at least be not hastily adopted. The *Christian Remembrancer*, of the present and last months, has contained very admirable articles on Westminster Abbey; and we strongly urge our readers to peruse them.

REPORT OF THE THIRTIETH MEETING OF THE CAMBRIDGE CAMDEN SOCIETY.

On Monday, February 13, 1843.

THE President took the chair at half-past seven, at an unusually large meeting.

The following candidates were ballotted for and elected :—

Astley, Rev. T. W., M.A. Fellow of King's college.
 Badger, T. S. Esq., Trinity hall.
 Boulton, M. P. W. Esq., Trinity college.
 Brownlow, The Earl, LL.D. Trinity college; Cavendish square, London.
 Russell, Rev. J. G., Vicarage, Newark.
 Chamberlain, J. D. Esq. M.A., Oxon.; 3, Old square, Lincoln's Inn.
 Crompton, G. Esq., Trinity college.
 Close, Thomas, Esq., Nottingham.
 Dale, T. Pelham Esq., Sidney Sussex college.
 Dawkes, H. Esq. Caius college.
 Dove, Dove Jones, Esq., Emmanuel college.
 Ebrington, The Viscount, M.P. M.A., Trinity college.
 Gordon, The Hon. Douglas, Trinity college.
 Greatheed, Rev. S. Stephenson, M.A., late Fellow of Trinity college.
 Greene, The Rev. H. B.; Long Parish, Andover, Hants.
 Gregory, Gregory Esq.; Hungerston Hall, Grantham.
 Hartley, L. Leonard Esq.; Durham University.
 Hutchison, Aeneas B. Esq.; 6, Lime-street square, London.
 Jermyn, The Earl, M.P., M.A., Trinity college.
 Kay, J. Esq., Trinity college.
 Le Strange, H. L. Styleman Esq.; Hunstanton Hall, Norfolk.
 Macculloch, R. Esq.; Guernsey.
 Martin, J. Esq. F.L.S.; Froxfield, Eversholt.
 Mills, T. Esq. B.A., Trinity college.
 Money, Rev. J. Stoughton B.A., Emmanuel college.
 Neville, Ralph, Esq. M.P., M.A. Magdalene college.
 Neville, Rev. W. F. M.A. Magdalene college.
 Nugée, G. Esq. B.A. Trinity college.
 Packe, James, Esq. M.A. Vice-Provost of King's college.
 Randolph, Rev. Thos.; Much Hadham, Herts.
 Romanis, W. Esq., Emmanuel college.
 Scarth, Rev. H. Mengden, M.A. Christ's college.
 Shuttleworth, Rev. E. B.A., S. John's college; S. Mary's, Penzance, Cornwall.
 Stracey, Edw. Esq. B.A., Magdalene college.
 Thackeray, Rev. J. M.A., Fellow of King's college.
 Theed, E. Reed Esq., Fellow of King's college.
 Thring, E. Esq. M.A. King's college.
 Trench, Rev. R. C. M.A. Trinity college.
 Yates, Rev. E. T. M.A., Oriel college, Oxon; Aylsham, Norfolk; Rural Dean.
 Waller, T. G. Esq., Essex Court, Temple.
 Walsh, F. C. Esq., University college, Oxford.
 Woodard, Rev. N. B.A., Magdalene hall, Oxford; S. Bartholomew, Bethnal Green.

The Lord Bishop of S. David's was admitted a Patron by acclamation.

The Lord Bishop of Tasmania was also admitted a Patron by acclamation.

The list of presents received since the last meeting was then read by F. A. Paley, Esq. of S. John's college.

The following Report was read from the Committee by the Rev. B. Webb, of Trinity college.

"The Committee have little to communicate on meeting you again after the brief interval of the Christmas vacation, except a very great increase of business, and an unprecedented accession of new members. The calm and steady diffusion of the views and principles advocated by the Society, and especially the growing adoption of them by professional architects, are highly satisfactory and encouraging.

"The Society's publications have met with a steady sale. A third edition of the *History of Puses* has been issued, and a new edition of the

Few Words to Parish Clerks is now called for. The republication of the first volume of the *Ecclesiologist* is proceeding rapidly; but the press does not keep pace with the increasing demand for that work. A fourth edition of the *Hints on Ecclesiastical Antiquities* will also shortly appear.

"Frequent complaints reach the Committee of the negligence of the Society's agents in the provincial towns with respect to giving publicity and circulation to the publications of the Society. The Committee have taken due pains to nominate as agents such booksellers as were pointed out to them by members or friends acquainted with the several localities, as both able and well disposed to promote the objects of the Society, and the convenience of those who should desire to possess its publications. They will always be happy to receive any local information from members which may enable them better to carry into effect this branch of the Society's operations.

"The following are the most important applications which have lately come before the Committee:

S. Peter Port, GUERNSEY,
Clapton, CREWKERNE, Somersetshire,
GRANTSFIELD, Leominster,
CHESTERFIELD,
EARNLEY, Sussex,
PENTREVOELAS, Denbigh,
WINTERBOURNE, Gloucestershire,

BUTLEIGH, Somerset,
S. COLUMB, Cornwall,
WALPOLE, Lincolnshire,
CAM, Gloucestershire,
JARROW, Durham,
WORTING, Hants,
TRENTHAM, Staffordshire.

"The works at S. Sepulchre's have been proceeding satisfactorily. Among the subscriptions lately received the Committee would notice more particularly one of £20 from Her Majesty the Queen Dowager, and a second donation of £25 from the Master and Fellows of S. John's college, as calling for the special thanks of the Society.

"Among the presents received since the last meeting must be mentioned—the first part of the *Transactions of the Exeter Architectural Society*; a drawing to scale of the Rood-screen of BISHOP'S LYDIARD, Somersetshire, from S. N. Stokes, Esq.; and a Descriptive Account of the Conventual church of Monreale, Sicily, from J. S. Forbes, Esq., Christ's college, and Rev. J. G. Young, Trinity college."

A paper was then read by E. Venables, Esq. B.A., Pembroke college, on the former state of the interior of Great S. Mary's church, Cambridge; drawn from Baker's and Cole's MSS. and the parish accounts, which are very minute and in good preservation. An interesting account was given of the gradual building of the church and Tower. The description of the Roodscreen and Roodloft, which were remarkably gorgeous, was taken from the original indenture and the parish accounts. A series of extracts from the same source showed the changes in the furniture and arrangement of the interior during the times of the Reformation. It appeared that incense was used to perfume the church during all the reign of Queen Elizabeth. The intrusion of pews was also clearly traced by successive entries. The "Doctors Gallery" was set up in the year 1610; and the pulpit then raised so as to command it. It would seem, however, that by the influence of (Bishop) Wren, this gallery was removed in 1616.—Extracts from Archbishop Laud's Visitation Articles showed the then disgraceful condition of the church: at this time we first find the irreverent name 'cockpit' applied to the Nave. The Chancel was lowered in 1641, in spite of the opposition of the University. In 1735 the galleries were erected in the Aisles by the benefaction of Mr. Worts;

as well as the Pulpit. In Cole's time the beautiful Rood-screen was still remaining, and there were two rows of stalls in the Chancel for the Heads, Professors, &c.; the precise arrangement recommended in a former number of the *Ecclesiologist*. The present Doctors' gallery followed those built in the Aisles, being erected in 1756. The paper concluded with a protest against the present condition of the church.

A paper on the Early-English chapel of S. Andrew, Barnwell, Cambridge, was read by R. A. Suckling, Esq. of Gonville and Caius College. He described the architectural features at length, of which also accurate working-drawings, done by himself and F. A. Paley Esq., Honorary Secretary, were exhibited. He also gave a historical account of Barnwell Abbey; and adduced in illustration a variety of examples of the fate of sacreilege.

Professor Sedgwick made some comments on the paper last read: and the thanks of the meeting having been warmly given to the writers of the two papers, after some observations from the President, the meeting adjourned somewhat later than the usual hour.



ON SEDILIA AND ALTAR CHAIRS.

ONE wrong step always leads to another. In the Reformed Church the holy Eucharist was gradually suffered to lose its prominence as the highest act of Christian worship: the Altar itself, now brought into the middle of the church, now restored to the Choir; now made into a plain table, with perhaps a moveable top, (for even Puritans love symbolism in their own way), now set up again in masonry; now placed lengthwise in the Chancel, now brought back to the east end and placed Altarwise, was no longer the center around which the material arrangements of the Sanctuary should group; the intrusion of worshippers into the Chancel produced a forgetfulness of the distinct use and special holiness of that part; the diminished number of the Clergy no longer allowed of any practical necessity being felt for a rightly arranged church; in short, the Chancels did not "continue as they had done in times past," and people did not feel what they had lost, or know to what their forgetfulness would lead.

Now there are many misapprehensions as to the ancient arrangement of our Chancels; which, as our Rubrick orders the continuance of that arrangement, it will be worth while to correct. We shall however confine our remarks on this occasion to the subject of the right position for the Clergy during the Divine offices.

The stalls north and south of the Chancel are the seats set apart for ecclesiasticks who are not immediately engaged in the service: indeed, with the exception of the Lessons, which are read from the eagle, and the Litany, which is read from a Litany-desk, all the prayers of Matins and Evensong may be, and ought to be, offered by the officiating clergyman from his stall, without the modern innovation of a reading-pue. When, however, the holy Communion is to be administered, the right place for the Clergy is on the south side of the Altar; where the three seats or *sedilia* of the Priest, Deacon, and Sub-deacon of the un-reformed

rite are occupied by the Celebrant, Gospeller, and Epistler of our reformed Liturgy. Where these sedilia are not provided in the fabrick of the Chancel, though in old churches this is the rule, three fald-stools were, and ought now to be, placed in a corresponding position. We use the word fald-stool in its real sense, as a stool somewhat resembling our camp-stool, and used especially for churches: what is popularly called a fald-stool, and what indeed the rubrick in the Coronation-service so designates, is only a Litany or Prayer-desk.

Here, then, is the rubrical, as well as the most reverent and convenient, situation for the Clergy who are to take part in the Communion office, if, that is, they are not engaged in any actual service. Very different from this is the actual arrangement of our Chancels. Let us suppose a modern church with a 'budding' Chancel. We shall find two very luxurious 'Altar-chairs,' north and south of the Altar, facing the congregation, in a position absolutely irreverent: while their occupants, stared at by the whole congregation, and compelled to stare in return, devotional feelings being almost necessarily extinguished, can only vary this most offensively publick situation by making the Holy Table itself, with scarcely less indecorum, a place to lean upon and a book-rest, during portions of the service which may have nothing to do with the Communion office. The fact is that, as thus used, the Altar, as the whole space within the rails has come to be vulgarly called, is nothing more than a large "minister's pue," helping to economize "available space." Who has not seen it so occupied, for example, during evening service? Now we quite sympathize with such clergymen as adopt this practice because they think it right, as it is assuredly is, to appear in their vestments although they may have no part to bear in the particular office, and because they have a reasonable unwillingness to be penned up in the "minister's pue in the middle Aisle," instead of occupying their proper place, and so exhibiting, what is so wholesome for both to remember, the distinction which must exist between the Clergy and their flocks. Our point is only to shew what inconveniences have followed the abolition of the stalls, which are the proper seats for the Clergy, and the losing sight of that distinction which ought always to be made between them and the laity. We cannot but think that the absurdity, inconvenience, and impropriety of the modern plan must be so obvious that little difficulty will be found in recurring to the ancient and authorized usage. For an extremely interesting example of the proper arrangement of a Chancel we refer our readers to the "portraiture" of Bishop Andrewes' chapel, which was copied by Archbishop Laud, given in "*Canterburies Doom*," and to the Puritan comments upon it. This document will soon, we hear, be re-published in an accessible form.

In thus endeavouring to procure the substitution of sedilia or seats, whether in the wall or moveable, on the south side, instead of the modern 'Altar-chairs,' we believe we shall have the full sympathy of all Clergymen who have themselves experienced the miseries of the present system. The Cambridge Camden Society has always refused to give patterns for, or to sanction, Altar-chairs; and their example has been followed in other quarters. We are glad to notice here that two

sedilia are provided in the south wall in the new chapel at Bitton, near Bristol. Nothing, surely, can be more easy than to move the present chairs, in almost all cases, to the south side. But it is clear that the unwieldy easy-chairs now generally seen are in bad taste. The chair should be very low and simple, at least in form. We may, perhaps, soon give in the *Ecclesiologist* a few sketches of good designs. In the meanwhile we shall be happy to give any advice to such as may wish to bring back the old use immediately.

BEVERLEY MINSTER.

WE are sorry that we so far misunderstood a letter from a well-known correspondent, as to insert in our last number, as a real description of the internal arrangements of Beverley Minster, a passage which he only intended as a disquisition on the modern plan of fitting up an interior in general. The account certainly seemed to us somewhat overdrawn, although our own recollections of Beverley were indistinct; and it is well known that some years ago the state of the Minster was not much better than as portrayed by our imaginative correspondent. Having been favoured with a view of some beautiful drawings, which are shortly to be published, in illustration of this noble church (a work chiefly set on foot by the present Incumbent), we are happy to give our testimony to the general propriety of the internal arrangements. The objectionable alterations are rightly described in p. 30 of the present volume. The new stone Roodscreen there mentioned has not yet been erected. It appears that there was originally a stone Roodscreen here, as indeed in most of our Cathedral edifices: in which case there is a propriety in substituting Mr. Scott's beautiful and costly design for the present deformity, however much as a general rule we should prefer an open Screen, particularly in a church *now* parochial. Father Thiers would assign the thirteenth century as the earliest date of making *solid* Screens in Cathedrals; the object being the protection of the ecclesiasticks from the cold, after the multiplication of the offices consequent on the too great frequency of *Obits*, the institution of the office of the Blessed Virgin at the council of Clermont, and other innovations. (*Diss. de la Clot. du Ch. des Eglises.*) Although this reason has lost its force, yet we find a solid Roodscreen in S. Paul's. In fine, although we think a pierced Screen necessary for parish churches, yet we must modify our formerly expressed opinion with regard to Beverley, since both the design of the edifice (*e.g.* the stall-work being returned at the west end of the Choir,) seems to require such an arrangement, and also because this noble Minster can never be considered otherwise than as a Cathedral church; as we hope it may in fact become even in our own times.

NEW CHURCHES.

S. James, Emsworth, Hants.—We cannot refrain from noticing the lithographed views of the exterior, interior, and ground-plan of this very objectionable design, since until very lately copies were distributed at the office of the Incorporated Society as *model* plans.

We shall notice, therefore, which we otherwise should not have done, its faults at length. But first we must observe, that were it perfect in composition and detail, it never could be a proper model church: firstly, as appearing to be intended for Norman; and secondly, as being cruceiform;—a plan, as we have had before occasion to observe, ill adapted for internal arrangement, and involving four gable elevations instead of two.

Of its chief faults we notice the following. 1. The size of the Chancel, twelve feet: the Nave is sixty-two. 2. The hideous western elevation. There is a kind of western porch, a burlesque imitation of the beautiful Norman staircase in the close of Canterbury cathedral, apparently containing ascents to two nondescript turrets which flank the west end, designed, we suppose, on the novel idea of putting the gallery stairs outside. These turrets are square at the bases and octagonal in the upper stages, which are pierced with ugly circular-headed slits, and have exaggerated conical heads. Over the pseudo porch is a huge window, and above it the front terminates in an Early-English bell-gable, with a Norman arch for the bell. But the most singular features are five large Latin crosses in the west front, like ugly *balistaria*, the effect of which is unsightly beyond conception. Fault 3, is the disproportionate size of the windows; which, if the lithograph is correct, must be some eight or nine feet by three! 4. In consequence of this, and of the thinness of the walls, the windows have double splays, so that the glazing comes in the *middle* of the wall. 5. The buttresses, instead of being Norman, would be like Early-English, if they had any character at all. 6. The gable crosses are *plain*. 7. There are pews in all the *best* situations, by the Altar; twenty inches width being allowed to the rich, with eighteen inches in the free-seats for the poor. 8. The Nave is far too broad, and should have been subdivided into Aisles. 9. The roof is of the most preposterous nature; of wretched pitch, and closely resembling that which we criticised in vol. i. p. 82, at Christ church, Worthing, (by the same architect), as better befitting a rail-road station than a church. The roof before us is ciled above the collar. 10. There is a door at the south-east angle of the north transept.

We stop, though we have not exhausted the catalogue of faults. It is not too much to say, that this is the very worst design which has yet fallen under our notice.

South Hackney.—We hear with great satisfaction that a subscription is on foot for building a parish church at South Hackney, in place of the present ugly structure of the revived-Pagan style. It is said to be the intention of the Incumbent and parish to secure a really good church, and that they are resolved to raise £10,000 at least, before commencing to build. A good church in this district would be, we are persuaded, a very great benefit, far beyond its immediate neighbourhood, as an example.

All Saints, Leamington.—We have had great pleasure in inspecting the elaborate and beautiful drawings of a design for the extensive enlargement and alteration of this church, which have been forwarded to us by the architect, J. G. Jackson, Esq.

Within the memory of man the church of Leamington was a small village structure, about 50 feet in length. The existing edifice is an awkward enlargement of the original design, by the addition of enormous wings extending the whole length of the building on the north and south sides, so as together to form a nearly square area, without any regular arrangement or divisions by piers and arches. The design before us consists of a spacious Nave, unfortunately somewhat curtailed by the necessities of the ground, a well-developed central Tower, and Chancel. The whole church is distributed, by the addition of light piers and arches, into Chancel, Nave, and Transepts, each having two Aisles.

The west elevation, and central Tower with spire, reflect great credit upon the taste and skill of the architect. We would suggest that the west window should be considerably larger than is shewn in the lithographed view, and carried up to the string below the gable. A bell-tower is proposed to be erected at the south-west angle, the design of which is good, though we think it somewhat too low, and the insertion of the clock-face in the central battlement is unsightly. We should wish to see this Tower at the north-west, the more usual position, and the porch transferred from the very incorrect place it now occupies in the south Transept, to the second bay on the south side of the Nave. We do not know what authority there may be for making the south-west Tower a porch; but if this be admitted, we certainly advise the omission of the porch in the Transept, where even a door is of rare occurrence. The elevation of the north Transept (part of the present church) appears painfully bare and meagre when contrasted with the new work.

The Chancel is spacious and correctly arranged. It is raised on four steps, and the Altar on three more. The stalls, screen-work, rood-screen, and sedilia, are all excellent in design and position. The roofs are also very good. We think the clerestory windows in the Chancel are perhaps a little too large, and the position of the transom somewhat too low to be altogether pleasing to the eye. Perhaps, indeed, the latter had better be omitted.

The east elevation leaves nothing to desire. The character of the windows is Transitional Decorated, this being the date of the single window remaining of the original structure. The Vestry is so designed as to have something the character of a Chapter-house in external appearance. We do not know the cost of the proposed works, but the project is a magnificent one, and cannot be effected without a very large outlay. In congratulating Mr. Jackson upon his successful design, we are glad to express our confidence that he will be permitted to carry out his plans to the full extent, without limitation of funds, interference of unqualified committees, or necessity imposed of disfiguring his work with ugly galleries, which must of necessity ruin the symmetry and appearance.

Maresfield, Sussex.—We regret that want of space in the present number compels us to defer a notice of an excellent design by R. C. Carpenter, Esq., for a chapel in this parish. In our next we propose to review this, and also another design, by the same architect, for *Whitstable, Kent.*

New Road, Red Hill, Reigate.—This church in the diocese of Winchester contains 750 sittings, of which 500 are free. The cost of the erection was £2500. The composition of the Tower is totally unlike any ancient model, being a lantern, with a spire above it, standing upon four entrance arches, with a pinnacled buttress at each corner. Why this extraordinary and complex arrangement should have been chosen, instead of a plain unpretending square tower with a broach spire, we cannot conceive. The windows of the Nave appear to be Decorated; they are, as usual, three or four times too large. We have not seen the ground-plan, nor can we tell from the engraving whether there is a small Chancel or any apse. The church, or at least the Tower, appears to be intended for Early-English. Under the western arch of the latter is a small entrance porch or doorway, which has an unusual appearance. The details appear to be very meagre.

Sussex Gardens, Hyde Park.—This church, though showy in its appearance, is one of the most unsatisfactory and unecclesiastical buildings we have for some time seen. There is, as usual, a Tower, which is not necessary, and no Chancel, which is absolutely essential. By the ingenuity however of the architects, which has placed the Tower directly in the centre of the east end, the deficiency of the latter is in some degree supplied by the lower stage of the Tower being used for this purpose. The Nave is very nearly a square, unbroken by piers or arches. At the west end is a shallow nondescript projection, with low octagonal turrets at the angles; and the Tower is flanked by two other projections containing gallery staircases. Though the cost of this church was not less than £10,000, it is entirely of brick, and this when, as we are assured by the builder, stone would not have cost more. The general style of this building is meant to resemble Perpendicular; but the Tower is a mixture of Early-English and Decorated details. The interior is as badly arranged as it is possible to conceive. Immense galleries run round three sides, rising in two tiers at the west end and supported on cast-iron props. Some of the timbers of the roof are left open and painted oak colour. The Chancel—or belfry-arch (!) is done in composition (!) and, it is supposed, will look very neat when painted, for at present it is perfectly black, and not very inviting. The recess for the Altar is groined in plaister in the most meagre manner. At the north side of the Altar, and in its immediate vicinity, is a water-closet. The church will hold 1700 people, the majority in *pens*, though there are also a few poor open benches.

The Holy Trinity Chapel, Roehampton.—This chapel, to which we have before referred, is now completed. It is certainly one of the most praiseworthy buildings near London, and produces a very excellent effect from its solidity and church-like appearance. We are sorry to see that the sacristy is disguised as a north porch, and furnished very unnecessarily with two doors pierced through the sides of the two buttresses between which the porch is built. The south porch is heavy and inelegant. The corbel-heads throughout the building are perhaps too numerous, and might be of better design in some cases. The corbels for the roof are very badly executed. The reredos is an arcade, in which the Creed, &c. will be painted. We cannot tolerate a strip of

arcade so used. The Altar is of stone, panelled in quatrefoils, which are, very absurdly, pierced. The Font is handsome, but wants a cover. Unfortunately there is an organ-gallery at the west end, and we hear that there has been some talk of making a gallery over the vestry-porch open to the interior. This would be a great disfigurement. We have been much interested in the discussion concerning the arrangement and appropriation of the seats in this chapel, and hope to hear that the *longitudinal* division has been adopted. On the whole we have much reason to be satisfied with the design. We subjoin, as a good specimen, the foundation inscription:—

Juxta situm Sacelli: venerabili auctoritate : Gulielmi Laud: Archiepiscopi et Martyris : in honorem SACRO-SANCTÆ TRINITATIS : A.D. MDCXXXII: consecrati : ævo sequiore deleti : hic lapis angularis : Capellæ cognominis : læto inceptu : felici, quod Deus faxit, exitu : jactus est : xlv. Calend. Aprilis MDCXXII : Regnante Victoria Regina : Gulielmo Howley, Archiepisc. Cantuar. : Christophoro Thoma Robinson Altaris parœcialis Ministro.

On the bells are these legends:—

Gloria in excelsis Deo.

Benedicite omnes spiritus Dei Domino.

CHURCH RESTORATION.

WE hasten to express the pleasure we feel in hearing from a correspondent of the restoration of the Font, after many years of desecration, to the church of All Saints, SOUTH LYNN, Norfolk. It appears that Mr. Taylor, a gentleman well known as an artist and author, and who was the first to take active measures in preserving the Ladye chapel at S. Saviour's Southwark, has brought about this most desirable result by his individual exertions. He discovered the bason of the old Font half buried in the vicarage garden, and raised a sum sufficient to restore and replace it.

Mr. Carlos has favoured us with a full and interesting account of some restorations effected in the church of S. Margaret, BARKING, Essex, under the care of the present Incumbent. The whole interior had been Italianized; the piers and arches being cased in lath and plaister till the former became square, the latter round, and the wooden roof concealed by a waggon-shaped plaister ceiling. The piers now uncased are found to be some Norman, some Early-English, and some Decorated. Unfortunately the capitals have been restored in plaister. The windows have still to be renewed, the original roofs opened and repaired, and the odious square piers ejected from the Nave. Open-seats with poppy-heads have already been provided for the Chancel (?) and Aisles. We sincerely hope that this restoration may be continued and completed with the same energy that has marked its commencement. Our correspondent expresses a fear that a curious stone, commemorating some consecration during the episcopate of Bishop *Mauricius*, of London, and the abbacy of *Elgiva*, has been concealed by the new seats. This is the more to be lamented, as the stone in question is perhaps the only remains of the once famous Nunnery of Barking. This church is remarkable for its curious churchgate with a chapel over the archway; and for the method in which its accommodation

tion was increased by the addition of a *second* north Aisle during the Perpendicular period.

St. Mary's, Nottingham.—We have learned with mingled shame and indignation that the parishioners of S. Mary's, NOTTINGHAM, have just refused a rate for the necessary repairs of their church. It appears from the report of the architect (Mr. Cottingham) that graves had been sunk all round the western "piers of the Tower, from 15 inches to 4 feet below the lowest stones of the foundation, to obtain room for which the *angles* of the *stone-work* had been *cut off*; and the whole of the spreading footings removed, except a few stones at the south-east corner of the south-west pier. One ancient family vault was found, for which two feet of the original foundation had actually been cut away *directly under* the quoin of the Tower"! Mr. C. describes the foundation as now presenting "the most awful state of insecurity I ever witnessed;" and considers that the Tower must have fallen, but for the *uniformity* with which the masonry in its four piers has sunk. The oak roof over the Nave, having had the air kept from it by a "monstrous plaster cieling," is now "in a very dangerous state, and might fall in through the flimsy cieling without an hour's notice," a great portion of the timber being affected by rot. "On taking down the plaster cieling in the Chancel, (more ugly if possible than that of the Nave,) a great portion of the original oak roof was found: it is sadly decayed in the main timbers, which has been facilitated by the exclusion of air from the cieling." The architect's report speaks of other restorations necessary for the decency, if not the safety of the building: but here is a noble parish church, in a parish with a population of 30,000, of which the Tower is "KNOWN TO BE IN A VERY TOTTERING STATE," so much so that the architect "found it necessary to leave the strongest injunctions against the very least repetition" of ringing the bells; and of which the roof of the Nave might fall in at any moment, and the Chancel is "not safe to walk" in: and the vestry have by a majority of 784 refused a rate for the repairs. The statement of these facts would be weakened by any comment: but while things continue in this state, we should be glad to know what meaning can be attached to the phrases "Christian Government," or "National Church;" or what notions of Christianity and Churchmanship can be entertained by persons who declare at such meetings that while they "yield to no man in respect for the Church," their services shall be readily given for the opposition of a church-rate?

The Norman Tower, Bury S. Edmund's.—To all those who are acquainted with this venerable monument of antiquity, it will be a matter of congratulation to learn that active measures seem about to be taken for its restoration. With the exception of another smaller but very beautiful gateway of a later date, it is now almost all that remains of the once magnificent monastery of S. Edmund, at Bury; one of the richest in England. It has, however, been long neglected, and the only repairs it has undergone have been of the most slovenly and injudicious description, until at last, owing partly to age, but more to a heavy peal of ten bells, badly hung in the upper story, and also to the parasitical dwellings which cling to and weaken it on both sides,

it has been reduced to a condition so obviously unsafe as to render more effectual measures indispensable. We have before us the report of Mr. Cottingham, the architect employed to examine the building, in which he gives a detailed account of its various dilapidations, and the works which he proposes should be performed for its complete restoration. This, according to his estimate, will require a sum of two thousand, three or four hundred pounds; and we are confident that in a town of such well-known respectability there will be no difficulty in raising the necessary funds, whatever they may be, for such an undertaking. We are authorized by the Committee for the restoration to state, that contributions are earnestly invited from all persons interested in so great and important a work.

The Temple Church.—We had intended to give another notice of this memorable restoration: but as able articles on the subject have appeared in the *Christian Remembrancer*, and other places, to which we could add little, we shall confine ourselves at present to the expression of general admiration for the spirit and generosity in which the works have been conducted, and our testimony to the beauty and propriety of the whole. How much we regret that such a work should not be *complete*! It is our duty, however, to protest against several points, particularly of the internal arrangements.

1. Scarcely any space is left free from seats near the Altar. The whole easternmost bay at least should have been free, and raised.

2. The Piscina, Aumbryes, and the Bishop's tomb are all, most improperly, concealed.

3. The Reredos is not satisfactory; and the Altar is not high enough.

4. The Altar-rails are in very bad taste; and there are *Altar-chairs*, which ought never to have been allowed here.

5. There is no central passage to the Altar; and the seats, though costly, are too high and too *pue-like*. The kneeling-board is also far from convenient, and not simple enough in construction.

6. The stalls, placed longitudinally in the aisles, are infinitely too high.

7. There is no Rood-screen.

8. The west door should have been provided with a wicket.

9. The tiles would have looked better if they had not been *cut* to go round bases and the like: there ought to have been white stone round the bases, to square with the encaustic tiling.

10. The triforium ought to have been lighted by small dormer lights, rather than by flat glass level with the roof.

11. The bell-turret is of a most miserable design.

12. The groining of the round part is of wood; and the roof is not conical.

13. The new erection for the organ, where it is not seen, is of the most meagre description.

We have not spoken of some other points, which we hope it is purposed speedily to improve. When we last saw the church, the reading-pue, &c., of course temporary, were of a ludicrous description. We are sorry the church is artificially warmed; the grates over the flues are made to resemble encaustic tiles!

We must conclude with noticing the beautiful restoration of the recumbent effigies, by Mr. Edw. Richardson, whose uniform courteousness to members of our Society deserves acknowledgement. Indeed, as a body, we have to thank all directly connected with the Temple church restorations for great kindness and attention. We are glad to announce that Mr. Richardson is about to publish some elaborate drawings of the knightly figures.

S. Sepulchre's, Cambridge.—Our non-resident members and subscribers will be interested in hearing that the fabrick of this church is now completely finished, with the exception of part of the roofs. At the north-west angle of the north Aisle, which our readers are aware has been entirely rebuilt, a very beautiful bell-turret has been erected. The lower story is square, and is entered both from within and without, so as to form a small but convenient vestry. Above this the form becomes octagonal, and each face contains, in the upper stage, a belfry-window of two lights, under a bold corbelled string and battlemented parapet, which rises above the level of the gable cross. This turret will contain two of the old bells. The general contour of the church is now beautiful, though it is unfortunately so much confined in situation that it cannot easily be seen to advantage. It is expected that the church will be re-opened by about Midsummer.

To the Editor of the Ecclesiologist.

A Member of the Cambridge Camden Society presents his compliments to the Secretaries, and begs they will have the goodness to state in the next number of the *Ecclesiologist*, whether all the stained windows in the Clerestory of the Nave of S. Sepulchre's are already promised: and if not, whether the writer may be allowed a year from the present time, for the purpose of filling one of them then (if not sooner) with a figure of the Venerable Bede, who is said by Fuller to have lived "between S. John's college and the Round church;" to be executed by Mr. Williment, at the writer's cost. If funds are raised this year to complete the proper glazing of the Clerestory at once, it is of course not wished that *one* light be reserved for the applicant: but under other circumstances it is hoped that a year (at the farthest) will not be too long for the Committee to keep it open, for the result of a poor man's savings.

A simple notice, either in the affirmative or negative, will be looked for in the next number of the *Ecclesiologist*.

Cambridge, Jan. 16, 1843.

W.

[As there is one Clerestory window still disengaged, W.'s offer is thankfully accepted.—ED.]

THE CHANNEL ISLANDS.

THE letter (*Ecclesiologist*, vol. ii. 16—18,) respecting the condition of the churches in the Channel Islands, has been copied into the Guernsey "*Star*" of December 12, accompanied by some editorial remarks, to which a reply by a correspondent was inserted by the editor, with much candour, on December 15. From the editor's remarks we extract the following. "We admit the charges which he (the correspondent of the *Ecclesiologist*) brings

against our churches; we should be glad if they had no foundation; we should rejoice if the disposition of our sacred buildings, and the offices of our worship, were brought back to a closer conformity with things as they were in earlier times, and as in fact the Rubrick of the Church prescribes." So much for matters of fact: we shall not follow the editor through his remarks on those ceremonies, which, though "in their own nature indifferent and alterable" by the Church, are to be religiously observed by churchmen, because they are prescribed by her authority; for this is not strictly our province, and besides the editor's opinion is sufficiently corrected by his own correspondent. But in justice to *our* correspondent, we add the following sentence. "The Church of England system, as it exists in Guernsey, whatever its defects may be, represents—not a mode of worship—but a principle of doctrine. That principle is *Protestantism*." We fear that it would be more accurate to say, that the Church of England system as it exists in Guernsey, is not so much a mode of worship, as the innovations which have been made in it, are marks of the influence of the principle of puritanism. We trust, however, that the evil nature of this principle is becoming recognized in Guernsey, as well as elsewhere; and we hail, in the letter which we are now to notice, a token of better and sounder feelings. The extracts which we shall make, will at once do justice to the Committee for the restoration of the church of S. Peter, Port, and confirm our correspondent's statement respecting the desecration and neglect of the parochial churches. When the Committee "commenced operations, the north Aisle of the Chancel was walled off from the rest of the church, and was made use of as a fire-engine house: the north Aisle of the Nave was also walled off; the beautiful granite clustered pillars were plastered over with monuments and tablets, and some of the smaller shafts had been barbarously cut away; the staircase leading to the eastern gallery of the south Aisle stood in the Chancel close by the Communion-table; there was a frightful gallery in the Chancel; some of the vaulted cielingings had been covered with planks, which were daubed over with blue and grey paint to represent the sky and clouds; the area was covered with puses of every imaginable size, form, and material; the galleries were of an enormous size, and of all sorts of shapes..... The Committee was originally appointed simply for the purpose of repairing. After the demolition of the old puses, it was determined to effect further improvements. The Committee submitted one proposition after another to the parishioners, and though defeated on many points, ultimately succeeded in accomplishing far more than they could have ventured to anticipate. They were anxious to do away with the galleries altogether, but were unsuccessful: they were desirous of restoring some of the windows, but could not accomplish that object. But those parts of the church which had been walled off were restored to the sacred building; some of the galleries were altogether removed, the remainder reconstructed in better accordance with the general character of the edifice; the monuments and tablets were removed from the clustered pillars, and the mutilated shafts restored; the planked ceilings made of uniform height and design: and many details, concealed by plaister and whitewash, were brought to light and preserved." We also learn that "the restoration of two of the windows has been effected within the last two years" in a highly creditable manner, and the writer expresses his hope, that in a few years "the whole of the remaining unsightly wooden sashes will be replaced by suitable stone tracery." We hope for more than this—we hope that the churchmen of these Islands, having learned that a zeal for the honour of God's house is not necessarily a mark of superstition, will also believe that puritanical mutilations are no safeguard to purity of religion; but rather that neglect of the material fabrick is a sign of contempt for the service of

Him to whom it is dedicated: we hope that they will cheerfully contribute those funds which are needed for the complete restoration of all their churches; and that, as they can no longer plead the excuse of ignorance, so they will not lay themselves open to the charge of indifference, when the House and worship of God are concerned.

PUES, OR PENS.

THE war against PUES is proceeding steadily and successfully. Every day the arguments in favour of retaining and perpetuating these puritanick nuisances are proved to be weaker, and the advantage of open-seats, not only in beauty and extent of accommodation, but in actual *comfort*, is found to be greater. In all parts of the kingdom the pens are being turned out of the ancient churches; and most of the new ones are fitted solely with open-seats. The decided opinion against pues, lately delivered by the Bishop of Norwich in the case of S. Margaret's, Ipswich, is known to most of our readers.

A NEWSPAPER from the Cape of Good Hope has been received by the Secretaries, containing a notice of the History of Pues, and an earnest protest against these enormities.

A VERY important note has been lately appended to one of the Rules of the Incorporated Society, suggesting a new plan of dividing the seats in churches *where some pues are tolerated*. Formerly the pues were always put towards the eastern end, and the "free-seats" of the poor thrust back to the west end, under the gallery, exposed to draughts, and often out of sight and hearing of the Altar. It is now recommended to divide the church *longitudinally*; assigning for instance the *north* side to the pues, and the whole south to the open-seats; so that at least some of the poor may have a chance of approaching the Altar, and sharing the privileges generally reserved for the rich. We need not say how heartily we concur in this suggestion.

IN EASTWELL church, Kent, there has just been happily destroyed a *pen* so remarkable as to deserve to have its memory perpetuated. It was surmounted all round, to the height of about two feet, with a stage of glass-work provided with *lattices* to open or shut, according (we suppose) as the truths delivered might suit or displease "ears polite." Our correspondent happily calls it "*clausum latis specularibus antrum*." (Juv. iv. 21.)

THE following is the system pursued at Bury S. Edmund's, in the election for pues. Every rate-payer has a vote, and when a vacancy occurs, by death or other cause, printed cards are issued by the new candidates, requesting the favour of votes, &c. &c. Public-houses have been opened, and bribes offered to the poor to ensure success! Sometimes a "coalition" takes place between two candidates, who share the pen in case of success. On the day of the "poll" it is often found necessary to adjourn from the vestry to the Guild Hall to decide the election, the number of voters being so great. During late repairs or enlargement of accommodation in S. James' church in that town, all applicants for pens were expected to deposit in the hands of the Lecturer "something handsome" towards the expenses. The poor therefore, of course, had no chance of obtaining a seat.

THE Vicar of TUXFORD "proposes to throw open all the pues, and make them common property." A placard has been posted up in the place, calling upon the 'Protestants of Tuxford' to arise and defend their sacred rights: 'your country' they say 'has long been menaced by the intrigues of popery, but now your own sanctuary is polluted by popish superstition; your seats, to which yourselves and ancestors have liberally contributed, are now about to be wrested from you by Jesuitical intolerance.'

Of the almost incredible extravagance of modern pues the following are fair specimens. In Exron church, Rutlandshire, at the east end of the north Aisle, is a neat parlour, duly enclosed by curtained and tapestried wooden walls, so as completely to exclude observation, and entered by two separate doors. The size of this parlour is 12 feet by 15; it is richly carpeted, and contains thirteen drawing-room chairs, and a mahogany table in the centre. On the north side is a stove with a fender and fire-irons. Two sides of this abode of secluded luxury are flanked by stupendous monuments of white marble, (in the revived or pseudo-pagan style,) which serve to remind the visitor he is in a church, should he happen to forget the fact by the un-church-like character of this place.

In PLUCKLEY church, Kent, the south Chancel is separated from the rest of the church by high parcloes, and is entered by a door from the outside. The whole is fitted up in the most luxurious manner: the floor is covered with a rich Brussels carpet, under which are spread a quantity of sacks to keep the feet warm and make it soft. The chairs are old-fashioned and high-backed, and have elegant crimson seats. The whole is fitted up like a modern fashionable drawing-room.

In ROLVENDEN church, Kent, are two pues, one in the north Chancel-aisle, occupying a space of about twelve feet square, and furnished with a Brussels carpet, hat and umbrella stand, chairs, table, &c. The other is over the south Chancel-aisle, and is reached by a flight of stairs from the Chancel. The interior contains nine arm-chairs, a table, and fire-place. A curtain runs round the whole, and the bottom is covered with a carpet. It is about the same size as the one below.

WE hear that a noble project is in contemplation to restore thoroughly the glorious church of All Saints, STAMFORD, and to clear the pues entirely away. The present pues contain about four hundred people, but in many of them kneeling is quite impossible. It has been ascertained from careful measurement, that the same area, fitted with open-seats, will contain about five hundred, with kneeling-room for all. We trust that the ejection of the galleries and opening of the magnificent west window will form a necessary condition of this proposed improvement.

The parish church of S. Lawrence, HAWKHURST, in its present state, affords *sitting* room for eight hundred and forty persons: five hundred of whom are accommodated on the ground-floor, and three hundred and forty in four galleries. It has been found that the ground-floor *alone* will contain nine hundred and twenty kneelings, exclusive of the Tower, in which there is room to place seventy school-boys, making a total of little short of one thousand, or about *double* of what the present pues contain upon the floor! *Et dubitamus adhuc?*

THE following extract from the catalogue of a sale by auction at LYNN speaks for itself:—"The undermentioned Pews in St. Margaret's church will be offered precisely at 1 o'clock:

No. 23 in the South Gallery.
No. 15 in the North ditto.
No. 18 in the Middle Aisle."

ARCHDEACON S. WILBERFORCE'S CHARGE.

To the Editor of the Ecclesiologist.

MY DEAR SIR,—I am anxious to call your attention to a passage relating to pues, in the late Charge delivered by the Archdeacon of Surrey; because, from the great and deserved influence which its writer has among Churchmen, I fear it may be the occasion of much mischief, if not properly explained. He objects forcibly enough to

what he terms the *abuse* of the pue system, such as the banishment of the poor into cold and distant corners, and the self-indulgence of curtains, cushions, and fire-places; but the system itself he *appears* to defend. I say *appears*, for I would hope that his use of the word *pue*, in its ancient sense of an open-seat, as well as in its modern signification, causes the appearance of which I complain. But whether the Arch-deacon really defends close boxes, or only open-seats, in reference to the late article in the *British Critic*, certain it is that many do defend our modern pues, and that on his grounds—the promotion of family religion.

Now the term *family religion* is somewhat vague. If its employers mean to assert that families become more pious from habitually worshipping together within the same wooden walls, and excluding others therefrom, then I see not how they can deny that individual religion would be promoted by each man's enclosing himself in a pue which, like some early ones I have seen, only holds one. So that either they go too far, or not far enough.

Again, if they mean to say that it is desirable a father and mother should have their children by them in church, so as to be able to reprove the inattentive, and watch over the general behaviour of all, then (although they thus act contrary to the constitutions of the Early Church concerning the division of the sexes, the married and unmarried, etc.; and contrary to our own Church, as may be proved from Visitation Articles, previously to the Great Rebellion,) open-seats will serve their purpose as well as pues.

But if they mean (as many certainly do) that it is desirable that families should, in publick worship, individualize themselves *as families*, and not regard themselves as members of one great whole, then all true Churchmen are bound to protest against so schismatical a suggestion. The Church knows but of one Family, having one Head, of Whom the whole Family in heaven and in earth is named. When she beseeches God “graciously to behold this Thy Family,” she refers to all her members: when she prays for preservation in the true religion, it is for God's Church *and household*. So little does she know of that spirit which, by confining “all the families apart,” would so far infringe on the “oneliness” of her communion. The Catholick-minded Christian will surely be ready to say, when in the company of the faithful who are worshipping with him, as his blessed Master would have said, “Who is my brother, and sister, and mother?” It is also said that the abolition of pues would be an un-English, and therefore an undesirable, measure. What argument there is in this I do not see. If a bad practice have become *habit*, the more difficult certainly, but at the same time the more necessary, to root it out. But is it become a habit to this degree? Does not the present state of feeling with respect to Pues, within so short a period of first mooted the question, prove the contrary?

I will conclude with two suggestions for promoting the downfall of our great enemy, *Pues*. The first is, that we should carefully restrain that word to its original meaning, open-seats, calling our modern pues by an equally short term, *pens*. For want of carefully attending to this

distinction, the Archdeacon of Surrey has actually drawn an inference favourable to *pens* from the *History of Pues*. Bishops Montague and Wren, he says, quoting from it, do not object to *pues*, but merely to *high and overgrown pues*. This is true: but as with them *pues* mean *open seats*, it only proves that they do not object to open-seats, but only to *pens*, which is all they were quoted to prove.

The second suggestion is, that all true Churchmen would, as a solemn duty, refuse the smallest contribution to a church in which any gallery, or any *one pen*, is allowed to exist.

The influence of the writer to whom I have alluded must excuse the length of these remarks. To such objectors as Mr. Gunning, of Bath notoriety, who classes the abolitionists of *pues* and church-rates in one category, or another gentleman who hints that the writers against *pues* were at the bottom of the insurrectionary movements of last August, it is sufficient to reply with a smile.

You will not, in reference to the abolition of so gross and malignant an evil accuse me of speaking irreverently, if I conclude by saying, "Let us not be weary in well doing, for in due season we shall reap, *if we faint not*."

I remain, your's very truly,

Jan. 7, 1843.

THE WRITER OF THE HISTORY OF PUES.

NOTICES.

WE have received a polite letter from F. J. Francis, Esq., architect, complaining of some statements in our review of his work, p. 73 of our last number. We had said, "almost all the designs are destitute of piers and arches;" whereas he assures us that eight of the fourteen have them, and some are too small to admit of them: to the latter of which we can only say, that in an ancient church there would certainly have been found room for them. To the passage quoted from the specifications of plasterer's work Mr. Francis reminds us that a note is appended, recommending that "all ornamental details should be executed in stone, wherever funds will permit." We really do not see that this amounts to anything more than stating what all the world now knows, that stone is better than plaster. The mere recognition of plaster details in any part of a church deserves the strongest condemnation; but the deliberate permission to build a church *with such details* in this abominable and deceitful material is really quite unpardonable. We can assure Mr. Francis that he is quite mistaken in his opinion of the "spirit" with which that review was written. Nothing but decided and strong measures will avail to stop the present wretched style of church-building; and as we should be excessively sorry to see any one of the designs in question carried into execution, we thought it right to express freely our opinion of their unfitness for such a purpose.

WE are informed that amongst other repairs at the Chapter-house at SALISBURY, "it is intended to replace the present flat roof by one of less than quarter-pitch." "Why," the writer asks, "should not the building be crowned, as doubtless it was of old, with a lofty spire?" We cannot too strongly urge the propriety, nay the *necessity*, of a lofty roof to this superb building. The roof of a Chapter-house should be its most imposing feature; indeed without it the building must entirely lose its proper character and appearance. If the present roof is to be removed, to replace

it with an incorrect one would be little short of infatuation. We trust that those unsightly iron cramps with which Sir Christopher Wren thought fit (very unnecessarily it is said) to encumber the interior, will now be removed.

WE wish to correct a mis-statement in our last, in our account of the new church at Alexandria, which, after having been corrected, was accidentally replaced in the text, and which represented that church as having been adapted from Lanercost Priory. It is due to Mr. Salvin to state that the design is entirely an original one: his former intention of following the general arrangement of that church having been subsequently laid aside.

THE suggestion of "W. H." is, we fear, premature. There must be, if we may say it without offence, a more devotional and self-denying spirit amongst architects, a deeper feeling of the importance and sacredness of that work for which in old time one was fitted by being "filled with the Spirit of God, in wisdom and in understanding," before any scheme for the foundation of such a college of architects will be practicable.

WE have received a letter from an "Enquirer" at Cheltenham, asking our reasons for insisting on a Chancel as an essential part of a church; for recommending the maintenance of a distinction between the places of the Clergy and laity; and for regarding the Rood or Chancel-screen as necessary to completeness in the arrangement of a church. Our correspondent adds, "care must be taken that 'Ecclesiology' does not contribute to juggle the nation out of the true reformed faith," and that it becomes the conductors of the *Ecclesiologist* "to take heed lest in their zeal for the restoration of ancient churches, they do not (*sic*) contribute to the building up again of rejected superstitions, and to the re-conversion of England to popery." On the first point we refer our correspondent to pp. 12—15 of the present volume. On the second we have to inform him that it is historically certain that the distinction objected to is older by centuries than any peculiar Roman doctrine or practice, probably as early as the building of churches: its object being not more to witness to the authority derived from a divine commission, than to impress on all the solemn nature of the service in which they were severally engaged. On the third, we may remind him that the screen, the most natural division between the Nave and Chancel, was recommended in episcopal charges subsequent to the Reformation, and in no degree prevents the laity from joining in every part of the service. Our insertion above of the latter part of the letter will probably, even without this vindication of our rules, be accepted as a sufficient evidence that our correspondent's fears are groundless: sure we are that dangerous innovations of *every* kind will be best resisted by carefully observing the rules and imbibing the spirit of the Church; most of all, as it was when presided over by that noble martyr, "whose book against the Jesuit" (it is the witness of a Puritan and an enemy) "is his epitaph," and who gave on his trial a list of the persons whom he had reclaimed from Romanism, which we apprehend that its most zealous opponents in the present day would be unable to match.

Cantianus mentions a rumour that the Choir of Canterbury is about to be furnished with new stalls and a throne, from designs by the present surveyor; and he expresses a just fear, as we think, lest they should be as faulty as the screen and reredos mentioned unfavourably in p. 31 of the present volume. Perhaps no branch of Church Architecture is less understood at this time than the apparently simple one of screenwork.

"A Subscriber" is very desirous to have the following question answered: If it be really objectionable to use cement in executing details in church architecture on the ground of its deceitfulness, are not those churches

which are built of rubble or brick, and *faced* only with ashlar, equally faulty, appearing, as they do, to be solid stone edifices, whereas they are only externally so? We reply, that in our opinion the cases are entirely different. As ancient church walls *never were* constructed of ashlar throughout, but internally filled in with loose rubble, pebbles, and coarse mortar, &c., so no *deception* was ever intended by facing them with a material which would better stand the weather, and admit of being worked into elaborate forms and mouldings; since every one who knew anything knew well what the interior was constructed with, even though concealed from view. But when mouldings, window tracery, fonts, &c. are made of cement, jointed, sanded, and coloured with the deliberate *intention* of deceiving the eye, the case is altogether altered. And the former case is moreover, one in which the inferiority of the material does not appear to affect the stability of the structure; in a word, it is *not* really inferior for the purpose to which it is applied. In the latter case, cement is notoriously a mere cheap and temporary substitute for the only material in which such details can be truthfully and permanently executed. Otherwise, why should such pains be taken to make it look like that material?

“W. H. D.” will find that we have elsewhere hastened to correct the unintentional mis-statement respecting Beverley Minster, made in our last number.—The miserable state of Selby church, to which he calls our attention, is well known to us, and has ever been a subject of very deep regret. We can only hope that the energies of the Yorkshire Architectural Society may shortly effect something like a restoration; although in *such* a parish, where the fanatical schismaticks of the place have year after year effectually, though illegally, opposed a church-rate, little can be expected in the way of permanent improvement.

OUR attention has been earnestly invited to the disgracefully dilapidated and degraded state of Lanercost Abbey, Cumberland. The Nave is still used as the parish church, though the Choir, Transepts, and Cloister have long been a roofless ruin. We have not room to specify the many atrocities observed by our correspondent; but one we may mention as well worthy of the worst ages and doings of the Puritans. A knightly effigy of one of the ancient Lords Dacre has been torn from its high tomb, and is laid down in the churchyard as a common tomb-stone over the grave of a “Mr. John Crow, of London,” whose epitaph is carved upon the surcoat pared down to a smooth surface to receive the ignoble name! It is surely not too much to expect that the noble Earl (Carlisle), who receives, it is said, some £20 000 a year from the princely estates of the Dacres, will devote some portion of it to the preservation at least, if not restoration, of this deeply interesting abbey.

THE Chancel of HIGHAM church, Kent, is used apparently as a lumber-room, being occupied by sundry deal tables and chests, of which one contained various parish papers and a *pewter* flagon. The rood-screen is boarded behind and painted white; so that when the Chancel doors are shut, that part of the church is quite blocked off.

THE sedilia at PRESTON, near Faversham, Kent, are described as in a very dilapidated state, from damp and neglect.

IN the church of S. Philip, CLERKENWELL, a painted deal pulpit stands inside the Altar-rails, and directly in front of the Altar; even making part of the rails inaccessible to communicants.

THE Font of HARROW church, Middlesex, engraved in Home's *Table-Book*, (i. 155) was, and probably remains, in the garden of a neighbouring lady.

THE following instances of scandalous desecration we have received from a Clergyman, who gives us his name, in the county of Durham. 1. "The Layman's chapel, over the college gateway, at Durham, in which the early morning prayers used to be said, is now turned into an office. 2. The chapel of the Apostles, attached to the old Priory at Tynemouth, is used as a powder magazine! 3. The chapel of S. Mary's Hospital, in Newcastle, is now used as a school; the Nave and Chancel still remain; the two Aisles have been destroyed. The Corporation are going to pull it down. Cannot this be prevented? 4. The Nave of the chapel at Morpeth, situated close to the bridge, is used as a school. 5. The beautiful Norman chapel, in the old castle at Newcastle-upon-Tyne, is now in a ruinous state: a comparatively small sum would repair it."

IN S. Michael, STANTON HARCOURT, Oxfordshire, is an enormous pen supported on pillars, about 10 feet from the floor, and protected by a canopy very much like a flat wooden awning. The pulpit stands rather to the west of this principal pen, but is of course turned towards it, with its back to the worshippers in the Nave. We learn with regret that this beautiful church is allowed to remain in a very bad state of repair, and that the erection of a gallery is proposed. Far better would it be to expend the funds at the disposal of the parish in substantial restorations, and, *in primis*, in the ejection of the pseudo-corinthian reredos which now obscures the middle light of an extremely fine triplet.

A CORRESPONDENT informs us that at HEADINGTON church, near Oxford, holy Baptism is administered in a small white bason, which is kept in a slender vase of cement, bearing considerable resemblance in shape to an exaggerated ale-glass, and placed within the Altar-rails. From a large pen in the same church springs a small rough ladder, by which children ascend to the cill of the east window of the south Aisle. Here a bench is placed for their accommodation; and a crazy erection of laths in front serves the double purpose of supporting their books, and shielding the occupants of the inferior pen from the casual infliction of a falling child.

THE Chancel-aisles of SHORNE church, Kent, are blocked off for schools.

THE Font of BECKENHAM church, Kent, is now (Dec, 11, 1842) in the garden of the "Crooked Billet," at Penge common, Kent.

TWO correspondents have separately assured us that the ancient carved open-seats in the parish church of ELTON, Hunts, have lately been removed to be replaced by *pens*, and that the old standards are lying in the belfry to be cut up for *fire-wood*.

WE hear with apprehension that the Norman Chancel-arch at Shuttington, near Tamworth, is to be "enlarged" among other contemplated "improvements." Surely those who could sanction such a scheme must be aware that the process will necessarily destroy it. "Enlargement" of a Chancel-arch is too often synonymous with entire removal.

SOME very disgraceful facts have been communicated to us with reference to the ignorant and clumsy alterations and arrangements recently inflicted upon the church of S. John the Baptist, HEATHFIELD, Somersetshire; and it is feared that a neighbouring church, now in a disgracefully ruinous state, will shortly be submitted to the same improving process, at the hands of the same architect. We cannot too strongly urge upon the Churchmen of this neighbourhood to have recourse to some well-informed and Catholic-minded architect, since infinitely more harm has been done to the churches near Taunton, within the last twenty years, by the well-intentioned, though injudicious employment of an incompetent architect, than all the fury of the rebels in the seventeenth, or the misguided zeal of Reformers in the sixteenth century, ever perpetrated upon them.

A FEW months ago, some of the exquisitely carved, and almost unique bench-ends, in the church of S. Mary, BISHOP'S LYDIARD, were *sold*, and are now used to panel a dining-room. We are in possession of the names of the persons who were parties in this transaction.

OUR attention has been called to the following fact by a correspondent, who signs himself "Ernest," and on whose authority we publish it. "In the noble church of his own town of CROYDON, Archbishop Whitgift's monument has, within the last few years, been completely blocked up by a *raised pue*, placed so close to the railings that not even a narrow passage divides them."

THE church of COOKHAM, Berks, has lately been disfigured by the erection of two most hideous rusty iron stoves, with iron pipes running the whole length of the Aisles, about seven feet from the ground, being suspended by iron bars from the ceiling. One of them is placed upon a brass, which it has much injured (!) These stoves render the church so suffocatingly hot, that none can sit near them, and many have been driven thereby entirely away from the church. We mention this by no means as a solitary instance, but as a fair example of the mischief which these ill-judged and unnecessary intruders generally do to both fabrick and worshippers.

THE fine granite Tower of S. Andrew's, PLYMOUTH, is now undergoing repair with Portland stone, *painted* to represent granite, though abundance of the latter material is to be had on the spot!

DESECRATION OF A CHURCH.—"On Friday last a man was confined in the stocks for six hours, (*which was placed in the church porch of S. Ives*,) to the no small merriment of a crowd of boys."—*Penzance Gazette*, Oct. 26, 1842. [This appears a common practice in Cornwall.]

A VISITOR calls our attention to the horrid state of S. Mary, KETTON, Rutland. This noble church, whose Tower and Spire are hardly equalled by any in the kingdom, is in a most neglected and wretched condition. The great west window has been filled with clumsy stone bars of perfectly indescribable churchwardens' Gothick; the Nave is encumbered with hideous deal boxes of the most flimsy and shabby construction: the floor damp, broken, and irregular; a western gallery of deal painted white: the nave-arch blocked with boards from below the capitals upwards, and embellished with the royal arms and tables of Commandments. The Chancel is entirely blocked off, and affords sad evidence of bad taste and ill usage. The ancient high-pitched roof has been displaced by one perfectly flat, and cieled within. The windows are of a style something between drawing-room casements and debased Gothick, and the east window is square. The Nave and Chancel both contain stoves with long black pipes, which add considerably to the effect and *comfort* of the interior. The Nave has some very fine old open oak seats, though in a broken and mutilated condition. A long deal stick is carried from pier to pier along the north side, fitted with pegs, which, when studded with hats and caps during service, must have a novel if not a very ecclesiastical appearance. The state of feeling which can be content to leave so wonderful a fabrick in such a condition is perfectly incomprehensible.

WITHIN the last five-and-twenty years there existed at ROBERTSBRIDGE Abbey, in Sussex, two large apartments, each from 30 to 40 feet square, entirely paved with encaustic tiles of great beauty (judging at least from a few single specimens that may occasionally be found now). These, together with the stone-work of the rooms, were broken up and carted away to pave roads on the farm: some were used to cover the top of a wall; some, with fish, birds, and animals upon them, now form the bottom of a grate in

a cottage bed-room. About ten years ago, the last interesting relic of this ill-fated place was sacrificed to the whim of the owner of the property. There was a stone effigy of a knight in armour, about six feet in length, lying in one of the sheds. This was ordered to be buried because the owner thought the "stone man caused him to have unpleasant dreams." The man is now living on the farm who buried the figure, but the ground has been so much altered lately that he cannot tell within any reasonable distance where it is. The same man helped to cart away the tiles, and gave this information respecting them.

OUR attention has been called to the great demand which at present seems to exist for *Memorial windows*. In most respects we find much to admire in this zeal for the honour of God's Sanctuary. But two unfortunate results have already arisen from it. The one, that stained glass is presented to a church where the money laid out is wanted for repairs, not for ornament. This is the case in Chichester Cathedral, where such a window has recently been inserted. Yet what should we think of a man who began to repair a ruined house by filling its windows with stained glass? On this subject we beg leave to refer to our tract on Church arrangement, § 27, 28. We intreat the good people of Chichester, before they lay out (as we learn they intend to do) more money on this species of decoration, to make their Cathedral *decent*. At present the West end is a ruin, the Choir is full of painted galleries, and the beautiful Rose in the S. Transept projects from the gable. We believe the feeling which is at the root of this fondness for glass, is one which only requires to be detected that it may be condemned; the desire of making the most shew with a little money: £100. for example, would go a great way in stained glass, but it would be as nothing in repairing a ruined Western façade.

The other evil is the introduction of allegorical figures, Faith, Hope, Charity, &c. All such impersonation is unreal and pagan. The figure of the person commemorated may be introduced in an attitude of prayer, and such Saints as may seem most appropriate.

THE January Number of the *Christian Remembrancer* devotes several pages to remarks on our reply to its former article. We could wish that all controversy were conducted in the same spirit. At present we will only observe, that the Basilicæ are surrendered to us, as favouring our views on the necessity for Chancels. An admirable article in the same number has been published separately under the title of 'Modern Puritanism', with an appendix (A) to which we hope soon to recur. It supports our views (above, p. 14), as to the arrangement of communicants, and proves that our Church does not recognize the separation of non-communicants from the Nave during the celebration of the Holy Eucharist.

A WRITER in the *British Magazine*, who may be said to labour under a Basilican monomania, has given a curious proof of the inconsistency of his sentiments. After first attacking us for our wish to reintroduce Rood-screens, as thereby setting the Clergy too much above the laity, he next asserts [No. cxxxii. p. 492], that it was the constant aim of Popery (with which he would connect the Rood-screen) to obliterate the distinction between the two.

SOME attention has been excited by the engravings given in the December Number of the *British Magazine* of the interior arrangements of S. Philip's, STEPNEY. We need hardly point out the wretched taste of the octagonal *embattled* Early-English reading-pue. The Font, too, has hardly a correct detail: and its canopy, with the impersonation of Christianity at its pinnacle, seems to us to be merely tabernacle work, without any real cover.

WE beg to announce that our wood-carver, Mr. Groom, has on sale a series of plaster casts from ancient poppy-heads, which will be found particularly valuable to those who desire the best specimens to copy. The exact form, size, and depth of the carving is thus given, which it is impossible to convey by a working drawing.

THE following specimen is worthy of the Puritan age. Among the Notices to Correspondents in the *Dublin Statesman and Record*, for Tuesday, Jan. 24, we read—"Our worthy friend, *Counsellor* — may rest assured that we never credited the report which charged *him* as the delinquent who broke the painted windows of Tyrella church. We are glad however to hear that his character stands so high as to have suggested the idea." The *Record* evidently took the Counsellor for another "Will Dowsing," and was no doubt disappointed at his not answering to the character.

W. C. V. inquires why we strongly recommend that open-seats should not be boarded at the bottom, when many old seats may be found so floored: and he complains that people, now-a-days, *could* not kneel on a paved floor. We answer that a great principle is involved in completing the church in the first instance, with pavement throughout, as if no *fixed* seats were ever to be admitted: both as testifying that the area is quite free and unoccupied, and because *old* churches were always so finished. Open-seats, if used, ought to appear a mere adjunct to the building, ought indeed to be *moveable*, being only held together by the frame-work in which they are set. Now when seats are floored in wood, as a matter of course, the earth below them is not paved: so that in some churches, like those referred to by our correspondent, built when fixed seats had intruded themselves into the Nave, we find that under the flooring the earth has been left bare; we have seen it even not levelled, causing much more damp and dirt and unhealthiness than could ever arise from a stone paving. If any one has seen a pue destroyed, and has noticed the filth and impurity which seems always to collect under a wooden floor—(we remember on one occasion a skull, scarcely decayed, being found under a pue, which had apparently been thrown away between the joists!)—he will always advocate stone or tile paving. Again, for the cleanliness of the church, we need scarcely point out the advantages of tiles: they are more easily swept, and if washed, dry easily without retaining wet on their surface, or in the joints. Cold is the only thing which can be objected to them. But do we not now nearly always use hassocks? and no fault can be found with hassocks, if they are only properly low. Besides in new churches stone floors need not be particularly or necessarily damp.

WE hasten to recommend to our readers *A Few Remarks on Pews*, a pamphlet by J. W. Bowden, Esq., just published by Rivingtons. The author shows first the absurdity and impropriety of enclosing spaces in the church, which is in theory open to all, for particular occupation. Then he considers the system as affecting the relative position and privileges of the rich and the poor. The effects produced on both classes are clearly set forth, and contrasted with the certain result of the extinction of the pue system. The most important point, however, is the proof that pews operate most powerfully in "keeping thousands and tens of thousands around us in a state ... of practical heathenism," (p. 23). The "bargaining and trafficking in holy things" caused by the system is ably exposed. These are the principal points discussed: and they are all strikingly, yet reverentially, urged. The writer concludes with recommending the *longitudinal* division of churches, and pressing the importance of some change in the present regulations of the "Church Commissioners," which are formed on

the supposition that puees and pue-rents are a fundamental condition of a church instead of a blighting evil only to be tolerated under extreme cases. Mr. Bowden's book is sure to do very wide and permanent good.

We have to thank Mr. Miles, Treasurer of the Exeter Architectural Society, for an interesting account of Dunkeswell Chapel, Somersetshire, which we have slightly mentioned before.

We should feel obliged by a communication, anonymously or otherwise, from the donor of a stained glass window to S. Sepulchre's church, to bear the Scripture, "Quid retribuam Domino?" since we are at a loss to know whether the design and the artist are to be selected by ourselves, or whether the work is now in hand under the donor's direction. The donation is moreover stated to have been "paid" in the subscription-book kept in the church, although we are unable to discover that it has been received by any of the authorised parties in Cambridge.

We have been informed that "Dedication Crosses" may be found on the external walls of Salisbury cathedral; Edindon, Wilts; Cannington, Somersetshire; and Brent Pelham, Herts; also on one of the Norman Piers in New Shoreham church.

"C. H. W." requests our opinion upon the best method of warming a church. We are aware of the difficulties in which this question is involved; but as we have upon mature deliberation agreed to condemn the introduction of stoves or heating apparatus of any kind into churches, we fear that we must decline to give any other opinion upon the subject. We are however hardly prepared to concur at once with our correspondent's conclusion, that "that which is most out of sight is the least objectionable."

We object to concealed constructions, even more than those contrivances which, however ugly at the time, can always be readily and entirely removed. With respect to the space within the Altar-rails, it should be laid down with encaustic tiles, and a small piece of rich carpeting laid round the Altar, but not covering the entire area. For the labels of east windows we do not recommend grotesque figures: heads of the Queen and Bishop of the diocese are the most appropriate. The lead within Fonts should on no account be painted. Lastly, there is doubtless authority for the insertion of coats-of-arms in east windows, though they are not by any means the most appropriate kind of embellishment. If used, they should be confined to the tracery.

We have received from the Rev. J. L. Petit a pamphlet addressed by him to the Secretaries of the Lichfield Architectural Society, and containing some remarks upon our review of his work, in Vol. i. p. 91 of the *Ecclesiologist*. We are unable to enter again into a long discussion about principles in which we are compelled to differ from this writer; indeed the very kind and friendly tone of this, as well as other communications with which Mr. Petit has honoured us, makes us anxious to avoid a renewal of our ecclesiological hostilities, and renders it a matter of regret that any differences should continue to exist between us. We wish however, to notice briefly a few points in the letter. We can assure Mr. Petit that we did not misunderstand the passage he first adduces from the end of his first chapter; indeed we thought that our own meaning had been rendered clear by the sentence following that to which Mr. Petit objects. We did not conceive his words by any means to import a recommendation of "the practice of covering cheap walls with plaister ornaments, or even adding decorative detail to a design originally intended to be plain:" and we distinctly stated this in the following words: "We do not wish purposely to misunderstand Mr. Petit's words, nor to apply them literally to the external decoration of a 'cheap church' *after* its erection." We

most fully concur with the writer's opinion, that proportion and arrangement should be studied as more essential than detail: we only objected to "the least possible expense consistent with durability," and to the notion that the decorative *could* justly be regarded as altogether independent of the constructive—a notion which Mr. Petit has now distinctly disowned, (p. 6).

With respect to the term "Catholick Architecture," to which Mr. Petit is not a solitary objector, we desire to observe, that the term is used by us, not, as he seems to think, "to imply something essential to salvation," but to express the *only* style which is purely the offspring and production of the Church, and as such was used *exclusively*, during the ages in which it flourished, over all that portion of Christendom in which it was prevalent. And as such we contend that it may justly be distinguished from any varieties of Romanesque, whose prototype is undeniably Pagan, though its development, so far as it went, was essentially Christian.

On the subject of Chancels, so much has been said by us, that we need add nothing in this place. We have the *command* of the Rubrick distinctly on our side, and by this alone we may be content to stand or fall. It must ever be borne in mind that the Chancel is, after all, the great and marked feature of a church, as differing from a conventicle or any other building which may be erected in the same style. Now if we give up our Chancels, how can we hope to maintain the dignity of ecclesiastical architecture? How shall we succeed in making mere square apartments much better than preaching-houses? Again, it is the *omission*, and not the *retention*, of Chancels, which is an innovation, and in these times sympathy and association with ancient forms conveys to the mind of the multitude a degree of reverence, which, it is to be feared, will hardly be imparted—certainly in a much less degree—by the bare fact of a building being consecrated and used as a church.

Lastly, we feel no alarm at the "startling passage" which Mr. Petit quotes from the *Dublin Review*. It is not very difficult to see the writer's object in affirming that "either the Common Prayer or the ancient models must be abandoned;" but as the most Catholick-minded members of our Church have used them simultaneously for the last three hundred years, we do not apprehend that it is reserved for the nineteenth century to discover an inconsistency between them.

WE have been favoured with an inspection of a beautiful design for a large Perpendicular Altar window, shortly to be placed in S. James's, Colchester. The architect is Mr. Blair, of that town. The tracery and heads of the lights are to be filled with stained glass, by Mr. Warrington, of Berkeley Street, West London, for some years an assistant to Mr. William; and his design appears to us to be of great merit. It comprises saints with shields and scrolls, with various symbols and the vine-tree. The plain glass is disposed in ornamental patterns. The whole cost of this window does not exceed £110.

WE are requested to announce that a large and handsome line-engraving, by Challis, of S. Sepulchre's church as restored, will shortly be published by Messrs. Deighton. It will form the illustration of the next University *Almanach*.

TO CORRESPONDENTS.

Received—Y. J. E. T. *Viator*. C. H. will find the subject of his letter treated at length in the present number. Several communications about *Wells Cathedral* can only be acknowledged here.

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WELLS AND CHESTER CATHEDRALS.

WE must recur briefly to a subject which we touched upon in our last number. Far as our Cathedral and Conventual churches have fallen from the condition contemplated and mostly realized by the founders, we would rather they should be left as they are than that any repairs should be attempted on imperfect conceptions and with inadequate knowledge. We have been for some time urged on all sides to take some notice of WELLS Cathedral. It is impossible for us, in common with all lovers of ecclesiastical architecture, not to view with the greatest apprehension the appointment of a person to superintend this restoration, who avowedly repudiates every feeling and association which can qualify an architect for dealing with so precious a relic of antiquity. Mr. Cockerell's lectures before the Royal Academy (which we hope shortly to notice at greater length) shew so rooted a distaste for the merits and principles of pointed architecture, that it is scarcely to be believed he would himself have desired to be entrusted with Wells Cathedral, that most beautiful gem of a style he has so unworthily depreciated. Of the Professor's skill in his favourite Classical style let those judge who approve the monstrous shop-front library with which he has disfigured this University: why should he, we had almost said with such prejudices how dare he, undertake the restoration of an edifice with which he does not even pretend to sympathise; of the laws of design of which he neither has, nor cares to have, the slightest acquaintance?

We have already noticed the fears entertained in many quarters respecting the proposed renovation of the screenwork in this Cathedral. A valued correspondent informs us that the first step of improvement has been to put up “a sort of Græco-Gothico deal packing-case, perforated by a pointed-arched door, opened by a brass handle, and shut by a black iron spring,” at the west door, to exclude draughts. We believe however that this design is not due to the architect.

We have also been requested to call attention to the late works at CHESTER Cathedral, where the Altar and part of the Choir have been levelled, and a screen between the Choir and Ladye Chapel removed. Our own imperfect recollection of the Cathedral, and the inconsistent statements made both in certain published letters and in some private correspondence on the subject, prevent us from saying any thing positive as to the propriety of the levelling: for, on the one hand, the late level is asserted to be the ancient one, in which case it ought at all

hazards to have been retained; on the other, the *present* level is said to be the really ancient one, the late one having been made in the Tudor period, and having much encroached upon the bases of the original piers. If the latter be true, it should be examined whether the Nave has not been raised by over-frequent interments. Generally we should think it very unadvisable to lower the Choir under any circumstances. We sincerely hope that the plan of dispensing with a screen between the Choir and Ladye Chapel, and carrying back the Altar to the end of the Ladye Chapel, or (what we could scarcely have believed could be proposed) having *two* Altars, one in the Ladye Chapel for the Holy Communion, and another in the present position for the "Communion Service," will be abandoned. It is not the genius of pointed buildings to require long vistas without any interruption: whence the painful effect of the interior of the church of S. MARY REDCLIFFE (as given in the Report criticised in our last number) without an interposed Roodscreen. Witness also the bad effect at HEREFORD, in Mr. Cottingham's view, of nothing but a small open arcade between the Choir and Ladye Chapel. There can be no doubt that, whatever may have been the late screen at Chester, there ought now to be added at the back of the Altar an appropriate reredos, which should quite cut off, except in the line of roof, the view of the Ladye Chapel. The need of any change of arrangement at all is, as we showed with respect to Westminster Abbey (of which we are thankful to say that we have now reason to hope better things), the necessary result of admitting the laity into the Choir. The attendance at Divine Service is happily becoming every day more large and regular; and so the Choir is found insufficient for the accommodation of the worshippers. Why can there be any hesitation to come back to the old plan of arrangement? Why spoil the proportions of the interior, and adopt expedients as novel as they are injudicious, when the easy remedy for all the inconvenience is to be found in merely falling back upon ancient and authorized usage? We trust that this point may be well considered by the governors of our Cathedrals. To make these edifices places of social or parochial worship is an impossibility: they are not suitable for it, were never intended for it. Hence the aggravated evil of reducing the Chapters, till the choral services can scarcely be maintained at all, still less with due power and solemnity. Already but very few of our Cathedral or collegiate Choirs retain the *canto fermo*, or plain song: with singular incongruity the responses of the choir are interrupted by the monotonous reading of the Priest, instead of being assisted and harmonized by his intonation. Yet every churchman must feel that the efficiency of the Cathedral bodies is of the most vital importance: that even on the lowest grounds of expediency these exemplars of ritual and solemn worship ought to be most earnestly retained and improved. Could we but see once more the Cathedrals brought back to their former use and importance, the ever-recurring services performed with decent pomp and solemnity, both as patterns of unwearied devotion to their daughter-churches, and in testimony to all that prayer is made without ceasing in those spots unto God for man; the full-voiced Choir answered by the thronged Nave, and no longer separated from it by the bulk of the

usurping organ; we should soon learn not only how easy it is to return to the old ways, but what great and glorious results would follow on the return.

Considerable restorations are in hand at S. George's, WINDSOR: and if no more were effected than the substitution of Mr. Willement's windows for the late transparencies, we should have great reason for congratulation.

If we feel more strongly, and speak more boldly, about Cathedrals than other churches, it is only because we cannot divest our minds of the consideration of their real and incalculable importance. We are entering on an age of church restoration: does it not behove us of all others to watch the first steps with the most careful interest? How sad for the Church if the current should take a wrong direction! how lamentable even that one noble pile should be sacrificed, while we are yet feeling our way to right principles! On the Continent, from COLOGNE downwards, the work of restoration has begun: and England was even beforehand in setting an example. Canterbury, York, Hereford, Wells, Norwich, Salisbury, Lichfield, Chichester, and Chester, are already undergoing, or about to undergo, extensive repairs; besides Westminster, Beverley, S. Mary Redcliffe, and others of our Minsters; and parish churches without number. With all this the general taste must be rapidly improving, and a false step made now will before long be obvious to all, and besides having (if possible) to be undone, will render any who have been concerned in taking it amenable to the just indignation of posterity.



CHURCH PLATE AND ORNAMENTS.

In a former number we briefly referred to the great want there has been found of correct and appropriate designs for church plate and ornaments; we propose now to consider the subject more at large, and to announce the arrangements made by the Cambridge Camden Society with a view of supplying the acknowledged deficiency. Ancient church plate and furniture exhibit the same beauty and good taste, and the same adaptation to their several uses, which we find in every other branch of mediæval art. Indeed those who have not seen any specimens of the exquisite grace and finish of the workmanship of ancient goldsmiths can scarcely form an idea of the perfection to which this kind of work was carried. The comparatively small number of sacred vessels retained by our Church, and the fact that little new plate was wanted in the interval between the Reformation and Rebellion, probably conduced to render the craft of the goldsmith in this country far less ecclesiastical in its character than it had hitherto been, and to separate from it in a great degree certain subsidiary arts, such as jewelling and engraving, which had formed part of the mystery of the worshipful goldsmith of East Cheap. Certainly however the old goldsmith is extinct; and the art of making good church plate both lost and despised. We do not deny that many artists will manufacture plate of any pattern or any degree of costliness that may be desired; but we know of none who have made church ornament their peculiar study; who have endeavoured to combine elegance and appropriate religious decoration with a suitable and ecclesiastical form. A modern chalice, such as you will be

shown in any shop you may enter, is the most meagre and tasteless thing (independently of the unfitness of its form, of which we have more to say,) that can be imagined. It will have different degrees of ornament, at *per moulding*, on its base or stem: the bowl will have the holy monogram in vulgar characters, surrounded by a glory, and perhaps some utterly inappropriate architectural ornament, as an arcade or window tracery, sculptured upon it. The flagon will be in no respect different from a coffee-pot, except that it will bear the same device on a larger scale, and have a plain cross perhaps at the top by which the lid is lifted. We need not go into further particulars. Three points were indispensable in an ancient chalice. The bowl was always shallow and without a lip, for the convenience of draining; the base was always very broad, in order to make it stand firmly; and the stem had always a large embossed knop at the upper part, to be steadfastly grasped by the hand to prevent spilling. All these precautions had their origin in that proper and necessary reverence for the consecrated Element which is often lost sight of now. Hence the modern chalice has a bowl so deep that it cannot be decently drained, a base so narrow that nothing can ensure it from falling over, and a stem so thin that there is great difficulty in taking a firm hold of it. In short all idea of the old form of these sacred vessels seemed to be lost. Consequently when of late many persons have begun to feel the unfitness of the modern designs, and to wish to recover the correct shape and church-like character of ancient plate, the greatest difficulty has been found in obtaining patterns from any existing specimens. The form indeed might be learnt by any used to such examinations, from ancient illuminations, sculpture, paintings, and brasses; but more than this was wanted. As yet no systematic enquiry has been made as to what ancient examples may still remain in our parish churches; though it is much to be feared indeed, that sacrilege and indifference and ignorance have left little behind them. We earnestly request our readers to forward to us accounts and sketches of any old plate they may discover in their respective neighbourhoods, as such information will be practically useful to us. Ancient patens have already been found at Walmer and Cliffe in Kent, Cold Waltham in Essex, and Pilton, Somersetshire.

The Cathedrals are supposed not to have preserved any old plate: our own University sacrificed everything for King Charles the Martyr; Oxford retained but little. Other ancient specimens however have been brought over at different times from the Continent, and not a few from Spain, where church robbery and sacrilege are now in full activity. The importance of such guides as these cannot be overrated: and we therefore hail with the greatest pleasure the publication of a work (undertaken jointly by one member of our own, and one of the Oxford Society, which has already given some beautiful specimens of chalices and patens. We cordially recommend to our readers these "*Specimens of ancient Church Plate, Sepulchral Crosses, et cetera,*"*

* *Specimens of Ancient Church Plate, Sepulchral Crosses, &c.*—It is proposed under this title to give, in lithographic outline, Specimens of Ancient Church Plate, Sepulchral Crosses, Fonts, &c. This work is undertaken by two Clergymen in the hope of encouraging a better taste than has for a long period prevailed in the designs

which will not only give the general observer a good idea of the right form of sacred utensils, but will serve almost as working drawings for such as may wish to manufacture from them. The drawings being the work of an amateur do not pretend to artistical excellence, and disarm criticism; but we are glad to see a decided improvement in the execution of the plates of the second number.

The subject is obviously too extensive to be more than touched upon in this periodical. We have scarcely any space left to speak about another article of church furniture, Altar Candlesticks, for which the want of good designs is still more felt than in the case of the sacred vessels. Those which are mostly in use are very tall, of gilt wood, in the arabesque style, and of foreign workmanship. Of these we highly disapprove. Plain Altar candlesticks may be of *latten*, low, and with broad bases and basons: they ought also to have a *pricket* or spike, and the serges should taper from the base upwards. In the illuminated life of S. Edward the Confessor, in the University Library, the Altar candlesticks are all of one pattern; low, with square base, banded stem, and the bason supported by volutes much resembling the foliage of a Transitional Norman capital.

We hope that we have made it appear how faulty and unbecoming modern church ornaments are, and how important it is that some steps should be taken to improve the general taste on this subject, and to afford facilities for the imitation of ancient models. This point has long been an object of interest to the Committee of the Cambridge Camden Society; and they are happy to be at last able to announce a scheme which they hope will be found effectual. They propose to receive orders for church plate and ornaments through the Secretaries: to be executed in good taste and with a right spirit by workmen in the respective branches of art, to be chosen by an authorized agent of the Society, who shall furnish designs to be approved of by the Committee, and superintend the whole operation of the plan. This measure will in no degree injure "the trade," since only the usual commission or percentage will be required; which if not received by the agent will be devoted by the Society to the general furtherance of the scheme: while it will supply to applicants, and more particularly to country clergymen, a *dépôt* to which they may come with a confidence of obtaining good workmanship and correctness of design and decoration.

In announcing that this laborious and responsible office of Agent has been most kindly accepted by W. Butterfield, Esq., Architect, of 4 Adam street, Adelphi, London, the Committee cannot but make this public acknowledgement of their gratitude for the zeal and skill he has already displayed in this subject. Having undertaken this scheme, with some sacrifices both on their own part and their agent's,

and ornaments of the subjects illustrated; and with the intention of devoting the profits of the sale to the restoration of a parish church. The work will probably not exceed eight or ten numbers. Each number will contain six plates, royal 4to. price 2s. 6d. No. 2 contains—1. Altar Cruet, S. Apolline, Guernsey. 2 and 3, Chalice and details, from casts in possession of Messrs. Payne, Bath. 4. Chalice, in possession of Selim and Co., London. 6. Paten, Pilton, Somerset. Every alternate number will be devoted entirely to specimens of Church Plate. Directions for arranging the Plates will be given, with explanatory letter-press, on the completion of the work.

in the hope of supplying an admitted want, they trust that they shall receive encouragement enough to make it effective.

It is clear that they will have many difficulties to encounter, and not the least will be the difficulty of finding models in all respects suitable, or workmen competent to undertake what may be considered a new branch of art. But the consideration that these drawbacks would be tenfold greater in the case of an individual gives another proof of the need there is for some such undertaking. We must conclude therefore with again requesting assistance, particularly by means of casts or drawings of remaining examples. It should be added that every facility will be given for re-casting plate into more suitable forms, care being taken to keep the metal unmingled with any that has not been already consecrated or used for any holy purposes.

ON SIMPLICITY OF COMPOSITION, ESPECIALLY IN CHURCHES OF THE EARLY-ENGLISH STYLE.

ONE very striking difference between ancient and modern compositions in this style is the characteristic ambition of the latter to attain *effect*, by the introduction of a great deal of showy detail in positions where it is neither required by use, nor sanctioned by the principles of true architectural propriety, so far as the general practice of antiquity be admitted as the test of correctness in these points. We do not mean that superabundant ornament, properly so called, is the common fault of modern churches, but that genuineness is too often sacrificed for show, and that shallow and poverty-stricken designs are meretriciously tricked out as if for the mere purpose of deception, with inappropriate because unnecessary embellishment, while the really essential elements of strength, utility, and reality, which alone constitute true beauty, are either unaccountably overlooked, or knowingly neglected as matters of secondary importance. For instance, how frequently do we see a thin shell, though internally destitute of piers and arches (features absolutely essential in churches of a certain size), disguised and set off by a ridiculous display of pinnacles, turrets, ornamental parapets, and crocketed canopies, where not one of these would have been thought of by an ancient architect in building a church of the same size and with the same means. He would have disdained to give affected elegance to his bold and low massive walls, his stately roof, and his fearless irregularity of buttress, windows, and gable; much less would he have used cast-iron props for piers, that he might have more money to spend in making a fine street elevation.

The fact is that a certain amount of external decoration, or rather *showiness*, is erroneously considered requisite for the correctness of a church, merely because it is necessary to ensure a competition design being chosen. Now it is very important to observe how completely the ancients were influenced by the *contrary* principle. There is an honesty in their designs which is very striking if we contrast it with the spurious architectural pretension of many modern churches; and we speak more especially with reference to those generally erected three or four years ago, though specimens of this sort are unfortunately

common enough at the present day. *They* never made their walls a foot thinner, or their buttresses a foot shallower, or their roofs lower and less substantial, than they ought to be, that they might expend a larger sum upon a fine doorway, or a superfluous arcade, or a richly decorated front. With them all was real, genuine, and natural. No one part was extravagantly adorned to the disparagement of the rest; if one feature was costly, all was in accordance, and not one half starved that the other might be pampered. In a word, nothing was attempted that could not be well and consistently carried out.

Again, as to the *kind* of ornament now generally used, much grave objection is to be raised. There is, so to speak, a certain quantity of generally recognised Early-English detail, culled from every possible source, the mighty cathedral, the costly abbey, the larger parochial churches, as well as from books, foreign and English, and the traditional kinds of ornament used, perhaps with no authority at all, by modern builders, all of which is thrown into a common stock, to be freely and indiscriminately applied to any building, without regard to its size, character, situation, or conditions of structure. A few points we will proceed to specify, in which, according to the extent of our own observation, modern designs are not consistent with ancient models.

1. We scarcely ever see a modern Early-English church, however small its size and otherwise humble its pretensions, without showy octagonal pinnacles, having heavy cappings and angular shafts around the stem. This feature would almost seem to be considered an absolutely necessary characteristick of a church of this style, and accordingly it is repeated over and over again till the eye is quite wearied of it. Yet who ever saw the like in a *real* Early-English church of the same size? These are essentially *cathedral* features, and even there are scarcely found, unless of actual use in balancing a vault.

2. Flying buttresses, and buttresses in general, are, we think, greatly misapplied. We scarcely ever see a modern Early-English buttress without pedimental head and set-off, though these are in fact comparatively rare in ordinary churches of the thirteenth century. A cathedral or a great monastic church will have, of course, much rich and costly adornment in every part; it will have, therefore, elaborate buttresses with lofty triangular heads rising above the parapet for the springing of the flying buttresses which span the aisles and support the clerestory: but where are these found in smaller churches? Here we seldom observe any but bold and plain supports, for use and not for show, and therefore placed exactly where and as they are wanted, and not at all unless they are really wanted, without the least affectation of ornament or regularity, in short without a particle of trickery about them. Examine, for instance, the plain specimens at Barnwell, Cherry-Hinton, or Histon, and imagine what the effect would be were they exchanged for the trim and chamfered, but meagre and regular, buttresses of the modern architect.

3. Gable ornaments. We really have seen very few modern designs without *every* gable being pierced with a vesica piscis, a foliated triangle, a circle, or some fantastick little window. Architects, until the last year or two, so seldom thought of a good high-pitched

roof, that they now seem frightened at their own gables, and very often greatly injure their effect by inserting these unnecessary and not always even appropriate ornaments. We are satisfied that they are of comparatively rare occurrence in ancient parish churches, and that properly speaking they are adapted only for very large and rich edifices. An example, indeed, occurs in the Chancel at Trumpington; and in churches of this date circular gable lights sometimes may be found; we think, more frequently than in Early-English.

4. Of western doors and western triplets we need in this place say nothing, having endeavoured in a former number to prove them inadmissible in small churches. In general, we greatly object to the common practice of coupling or tripling lancets in every position, and not less so to making them of the very exaggerated size and disproportionate breadth we frequently find in them. The disposition and just dimensions of lancets in general is a subject requiring the greatest judgement and nicety, and is therefore deserving of the most earnest attention, since there is no detail so generally misused as this. We have constantly seen small modern churches lighted by lancets almost large enough for a cathedral, and admitting as much glare as Perpendicular windows. We may instance the new churches of S. Michael at Stamford, and S. Andrew at Northampton. What a contrast do such buildings as these present to the sombre and subdued light which was eminently characteristic of all Early-English churches!

5. Apses. We have often had occasion to remark upon the impropriety of these in any but Norman parochial churches, and even here we by no means recommend their adoption. We believe that no instance of an Early-English Apse in a small church occurs in England. Certainly, if any can be found, they are but exceptions. Yet our modern architects *generally* terminate their churches eastward by a semi-octagonal or a semi-circular Apse, perhaps only ten or twelve feet deep. This is a cheap and in some respects showy substitute for a full Chancel; but it is *not* an English feature, nor is it by any means either a becoming or appropriate one, since it is in fact a mere Altar recess, and in nine cases out of ten is without an entrance arch. Moreover, as the right position of the Altar in an Apse is upon the chord of the arc and not against the east wall, the Altar is either so placed as to violate the original meaning and use of the Apse, or brought prominently forward almost into the Nave.

6. Parapets and gable-ends. The first are *not necessary* in small churches. The eave-roofs of most ancient examples, we think, fell simply and unaffectedly upon the bare walls; whereas an ornamental parapet, with a cornice of notch-heads, or dog-tooth, or corbels, is now usually considered indispensable. We recently inspected a design for the restoration of an Early-English church in Lincolnshire, where very insufficient funds were obtained even for absolutely necessary repairs; yet among the "essentials" a "moulded parapet to the Chancel," though it did not appear ever to have had one, was prominently set forth. There is no need to be ashamed of a great roof, or to attempt any disguise or superfluous decorative concealment. A parapet will often, by its over-neatness and appearance of affected finish, detract from

the bold and picturesque simplicity of a small church. And the lower the roof, the more objectionable a parapet becomes. Modern gables too are generally awkwardly terminated at the eaves by heavy shoulders or prominent saddle-stones, or look somehow as if the architect did not know exactly what to do with them; whereas what he ought to have done with them was simply *to let them alone*. The ancients seem seldom to have cared much about them, but to have let them fall easily away with a notch-head, or a bead, or a chamfer; or at most with gablets, as at Stapleford; but always plainly, and therefore gracefully and appropriately. The complex gable arrangements we have seen in numerous modern designs are strikingly contrasted with these.

Nothing, in fine, is left to itself; nothing is plain, unpretending, simple, irregular, accidental. Every detail is overdone; we must have nothing but triplets, and arcades, and wheel-windows, and trefoiled ornaments; and we must always improve our towers and east and west elevations by pinnacles and flying buttresses. Thus much is affected, but nothing attained; parts are strained and exaggerated, but general effect is rather injured than improved. For what constitutes *effect* as applied to ecclesiastical architecture? Appropriateness, solidity, grandeur, honesty, chasteness, boldness; not unnecessary and meretricious ornament, but the position of a feature just where it is wanted and as it is wanted, without disguise, without hesitation. It is not the insertion of a north window merely because there is a south one exactly opposite; not the making one side exactly of the same size and shape as the other; not having buttresses, windows, and doors of precisely the same height and breadth and design in every part of the fabrick. Such were certainly not the principles which guided our forefathers in the erection of their churches, and we must endeavour to enter fully into their principles of composition and distribution before we can hope to produce the same effect merely by the use of the same kind of details; a truth which has indeed often been urged, but still has not met with due attention.

It must, nevertheless, be observed that there is a wide and important difference between *plainness* and *meagreness* in church architecture. The former is simply the absence of ornamental detail, the latter is a scanty and stunted development of the essential parts of construction. A building may be plain, and yet perfectly graceful and pleasing; but if it be also meagre, it necessarily becomes ugly; as all who have seen Christ church, S. Paul's, and S. Andrew's, in this town, will readily acknowledge. For in the one case we perceive at once that all, as far as it goes, is genuine and complete, and therefore pleasing and satisfactory to the eye. In the other, the affectation without the attainment of the primary characteristic of ancient models implies deception: we desiderate that reality which could alone ensure successful imitation. Costliness and ornament should be regarded only as a step in advance of plainness and simplicity. The same elements of beauty are contained in both, but in one only is it developed. The absurdity, therefore, of ornamental meagreness *instead of* simple massiveness is evident, since decoration was never intended as a substitute for, but only as an addition to, solid and substantial construction. Yet upon this false principle modern churches are almost without exception erected.

We have ventured to offer the above remarks chiefly, as will be readily understood, in reference to designing small Early-English churches, from a conviction that architects are often content rather to copy one another and the depraved fashion of the day, than uniformly to make antiquity alone the test of correctness in their compositions. By neglecting to do this, they have imperceptibly contracted a formality and a mannerism which is very detrimental to the revival of the art, and which nothing but a close adherence to ancient models is likely to remedy. Modern Early-English, instead of being identical or at least closely allied with the style of the thirteenth century, is quite a distinct and isolated production, which in future ages will be regarded in the same light as we now regard the Debased Perpendicular, namely, an attempt to imitate its forms without a knowledge of its principles.

OPEN SEATS.

So great is the present demand for good models of open seats, consequent upon the strong and fast-spreading dislike and condemnation of pews, and so numerous are the applications made to us for advice and assistance in restoring to churches their more Catholick arrangement for the accommodation of worshippers, that we propose to offer a few remarks on the proper proportions of this kind of seats, and the best method of fixing and disposing them.

The standards or ends of ancient open seats are generally distributable under three heads: (1) those which are sloped off with a shoulder and terminate in a boldly carved finial; (2) those that have an *elbow*, generally (as at Chesterton and Histon churches,) wrought into the device of a cumbent lion, dog, or griffin, but sometimes (as at Ketton, Rutlandshire) having a plain curvature; (3) those which are simply square or parallelogrammic panels. The last are usually the latest in date; though it may be observed in general of open seats, that they scarcely ever bear the marks of great antiquity. Whether any are to be found as early as the fourteenth century we do not know; but there is every reason to believe that, till the conclusion of the Edwardian period, the area of churches was quite free and unincumbered, and that if seats were used at all, they were moveable, and only placed in the Nave on occasion of service. The square panels are peculiarly common in Somersetshire, where they are carved in the richest and most varied devices, as may be seen in a valuable series of sixty-seven drawings of them recently presented to the Society.

The average height of the standards in ancient examples, measuring from the ground to the top of the finial, is from three to four feet, by from fifteen to eighteen inches wide. Those however described under the third head are usually from eighteen to twenty-four inches wide. In this case, the back is of the same height as the ends; in the others, the finial and shoulder project above the back, the capping of which is usually about two-and-a-half feet above the floor. The standards are of oak, seldom much less than three inches thick: and they are fixed by having the lower ends morticed into a *cill* or sleeper of oak, four or five inches square. The distance apart in the clear, that is, measuring from back to back, is usually three-and-a-half feet. Two-and-a-half feet is the

very smallest distance that can be allowed. The seats should be not less than fourteen inches wide, and raised above the floor or pavement sixteen inches. These will be found the most comfortable as well as convenient proportions.

It is a great mistake to make the backs high or sloping. In the former case the support is against the shoulders, whereas it is required in the middle of the spine. In the latter a *lolling* or *easy-chair* position is induced, and the worshipper who kneels behind it is greatly incommoded by the projection of the upper part: it is moreover necessary that the seats be placed further apart when they have inclined, than when straight, backs. A kneeling-board should be placed at the back of each, so as to face the worshipper in the seat immediately behind, and serve as a desk for books. It is usually about seven inches wide, and raised one foot and a half above the floor. In some ancient seats this is placed only a few inches high, apparently for the worshipper to kneel *upon*, while the other is to kneel *at*. Very rarely both occur together.

Modern bench ends almost invariably labour under the following defects. (1) They are much too high. We have known them not less than six feet in height to the top of the finial, and they are seldom less than five. (2) They are usually of stained or painted deal. (3) They are put together with iron-work instead of wooden pegs. (4) They are not sufficiently substantial. (5) They either have block poppy-heads, or are carved of the most incorrect and scanty detail. (6) They are fixed to the flooring, and not pinned to cills. (7) They are generally of some ludicrous and fanciful design. We have seen *Norman* designs for bench ends, having semicircular tops, and panelled with semicircular arches with Norman capitals and shafts. Early-English open seats are equally absurd; since, as we have said, in the twelfth and thirteenth centuries the thing itself was utterly unknown.

Some designs to be executed in Messrs. Braithwaite's patent wood-stamping process were recently brought under our notice, and we felt obliged to recommend their rejection. The proportions were exaggerated; and the *charge* for them was any thing but a saving, as the patentees profess it to be, upon the good old process of hand carving. Indeed in the estimates in the above instance for fitting a Chancel with carved wood-work, sent in by Messrs. Braithwaite and by a well-known and skilful carver, the former were *more than twice* the cost of the latter. Messrs. Braithwaite's designs were certainly of a somewhat more elaborate description, but by no means in proportion to the difference of cost, and far less appropriate to the character of the church for which they were intended.

We are very glad to find that the Oxford Architectural Society have just published some excellent lithographic prints of the open seats (in perspective, elevation, and section) in Steeple Ashton and Hasely churches, Oxfordshire. These sheets will prove a valuable contribution to the cause which we advocate in common, and are of themselves a sufficient guide to those who are desirous of following approved examples.

It should ever be borne in mind that open seats are *actually cheaper* than *pens*, since this is an argument in their favour which is likely

to have no little weight. The cost of a well-carved ordinary standard in oak, including the material, is about 30s. The finials *may* be worked separately, at about 10s. apiece, and afterwards attached at the collar to the standards. Either may be executed to order by our wood-carver, Mr. Groom (62 Sidney Street, Cambridge), from a series of very excellent models from churches in the neighbourhood, casts of which are sold by him at 2s. each. We do not however recommend the latter expedient for general adoption. A far better way is not to have all the poppy-heads carved at once, but to work the block terminations gradually after the standards have been fixed in their proper position. Detached poppy-heads should always be well executed in oak, and if they are at first fastened to deal standards, these can be afterwards removed one by one, and 3-inch oak substituted in their places. A set of well-carved oaken standards is a peculiarly appropriate gift to a church.

We will suppose now that it is resolved to clear away from the area of an old church, the motley assemblage of *pens*,—painted, baize-covered, short, tall, square, oblong, flimsy deal or panelled oak, or whatever hideous variety they may present,—and to restore the ancient arrangement of uniform open sittings throughout. These, of course, will all face the east; and a central passage will be left down the Nave, and another parallel to it on each side next to the piers in the Aisles, so as to leave the bases perfectly free and unincumbered. Now what is the best method of procedure after this happy consummation has arrived? First, then, we recommend the entire flooring (which is sure to be in a bad state from the vaults and encroachment of the pens) to be taken up, and a bed of concrete a foot in thickness to be laid uniformly over the whole of the interior area. In this a pavement of encaustic tiles, or at least of squared stone slabs, must be firmly fixed. When this is done, and the mutilated bases and piers restored, some idea will be conveyed of the ancient appearance of our parish churches. Thus the ground will not easily be opened for graves, and the floor will be kept clean, dry, and wholesome; provided, of course, that proper attention be paid to the external drainage and clearance of the soil from the earth-line. Upon this pavement cills or sleepers of oak should then be laid *loose*, in a direction from east to west; and to these the standards should be mortised at such intervals that the backs may be at the very least 2 ft. 6 in. apart in the clear. If a boarded floor be insisted upon,—as it often will be, from an ignorance of what a dry and level pavement beneath the feet really is,—stout planks may be laid over and upon the pavement from cill to cill, into which they may be made to fit by a groove, in such a manner that they can at any time be readily removed for the purpose of cleaning and thoroughly drying the floor underneath. Thus also, if the occupants of one seat consent to try the withdrawal of the boards, and find no inconvenience therefrom, others will certainly follow the example, and the plan which we have ever recommended, and especially in p. 110 of our last number, namely, to have a stone or tiled floor under the seats as far preferable to boarding, will be gradually achieved. We can assure our readers that we have seen many ancient churches in which no boarding has ever been

placed under the open seats, and the appearance is much better, and the comfort to the worshipper certainly not less, for the absence of it.

We add some measurements of ancient seats, taken from several counties, which will probably be serviceable to many of our readers. We would call attention to the remarkable uniformity of proportion which generally characterises those of the same kind. Indeed it would be useless to multiply examples to a great extent, since any important difference from the above admeasurements must be regarded as an exception. In conclusion, we would urge all who are about to replace open seats in their churches to follow faithfully *ancient models*, which are, happily, even yet sufficiently abundant in our parish churches, rather than the fantastick and incorrect designs and proportions usually furnished by modern architects.

Name of Place.	Apart.	Total Height of Standards.	Width of Standards.	Width of Seat.	Height of Seat.	Height of Back.	Height of Kneeling Board.	Width of ditto.
KETTON, RUTL.	ft. in. 3 7 } 2 11 }	ft. in. 4 0	ft. in. 1 6	ft. in. 1 3	ft. in. 1 3	ft. in. 2 9	ft. in. 1 9	in. 8
BASTON, LINC.	2 6	2 7½	1 3	10-11 in	1 4	2 6		
CHESTERTON,	3 0 } 3 6 }	3 3	1 5	11-12-13 in.	1 4	2 4	1 6-7	6
IMPINGTON....	2 8	3 6	1 6½	1 0	1 4	2 3	0 9	7
HISTON	3 6 } 3 2 }	3 2	1 4-5	12-14 in.	1 6	2 5		
FLETON, HUNTS.	3 7	3 6	1 2	0 11	1 5	2 6	1 6	9
STANGROUND, HUNTS.	3 6	3 7	1 2	0 11	1 4	2 7		
BROOMFIELD, SOM.	2 10	2 9	1 4	1 0	1 6½	3 1½	0 6	5½
BISHOP'S LYD. SOM.	2 6-2 8	2 7	1 4	0 11	1 5	3 0½	0 8	8
COTHELSTONE, SOM.	2 11	2 9	1 4	1 0	1 5½	2 10	0 9	7
BAGBOROUGH, SOM.	2 3½	2 10	1 4	0 11½	1 8	3 1	0 10	5½
FULBOURN	2 4	3 10	1 2½	0 11	1 5	2 7	1 9	4½
LANDBEACH ..	3 9 } 3 2 }	3 2	2 1	1 0	1 4 } 1 6 }	3 2	1 10	9½
COMBERTON ..	4 0 } 3 10 } 3 8 }	3 3	2 0	1 1	1 4 } 1 9 }	3 3	1 6 } 1 10 }	7
TOFT.....	4 0 } 3 6 }	3 5	1 7	1 1-2	1 3 } 1 6 }	2 4-6	1 7	7
HARLTON	3 4 } 3 6-7 }	2 6½ } 3 0 }	1 9 } 2 0 }	0 10 } 1 0 }	1 4 } 1 7 }	3 4 } 3 6-7 }	1 7 } 2 0 }	7

REPORT OF THE THIRTY-FIRST MEETING OF THE CAMBRIDGE CAMDEN SOCIETY.

On Monday, March 13, 1843.

THE Rev. G. E. Corrie, B.D., Tutor of S. Catharine's Hall, Norrisian Professor of Divinity, V.P., took the chair at half-past seven o'clock.

The Chairman explained the President's absence, (his *first* absence from a public meeting of the Society,) to be caused by his being engaged at Gloucester, this being Ember week, in the examination of candidates for Holy Orders.

The following gentlemen were balloted for and elected :—

Bromhead, Alexander, Esq. Caius College.
 Buckland, Rev. J. A. D.D. Sidney Sussex College; Peasmarsh, Sussex.
 Edwards, Rev. E. J. M.A. Oxford; Trentham, Newcastle-under-Lyne.
 Hodgson, Rev. E. F. B.A. S. John's College; Church-Lench, Evesham.
 Hunter, Rev. E. H. S. Matthew's, Bethnal Green.
 Jackson, J. G. Esq. Newbold Lodge, Leamington.
 Marriott, Ven. Archdeacon (of Tasmania), Sydenham, Kent.
 Pearson, Rev. W. Exeter College, Oxford; Challock, near Charing, Kent.
 Richardson, E. G. Esq. 6, Hales Place, South Lambeth.
 Scott, Rev. W. M.A. Queens' College, Oxford; Hoxton.
 Walters, Rev. Nicholas, M.A. Trinity College; Vicar of All Saints, Stamford; Rural Dean of Beltisloe.
 Wolley, Rev. J., M.A. S. John's College; S. John's Vicarage, Beeston, Notts.
 Young, John, Esq. LL.B. Trinity Hall; Thrapston.

A list of presents received since the last meeting was read by F. A. Paley, Esq. Honorary Secretary; and the thanks of the Society given to the donors.

A resolution was carried unanimously, admitting the members of the "Bristol and West of England Architectural Society" to the privilege of attending the meetings of the Society, and of purchasing its publications at the same price as is paid by the members of the Society.

The following report from the Committee was next read by the Rev. B. Webb, Honorary Secretary:

"The attention of your Committee has long been occupied with the arrangement of a scheme by which applicants might be supplied with church-plate and ornaments of correct ecclesiastical design. They are happy to be able to announce that they have now entered into arrangements with a gentleman of much taste and skill, W. Butterfield, Esq. of 4 Adam Street, Adelphi, London. The Secretaries will receive any orders for church-plate or ornaments: and Mr. Butterfield kindly agrees to undertake the practical superintendence of the execution of sacred vessels or other ecclesiastical furniture from designs which shall have been approved of by our Society. It will be his object to select artists who in their respective branches of art will execute the work entrusted to them in a right spirit. It is hoped that encouragement will be given to this scheme by all interested in the propriety and decency of church furniture. It is certain that in no branch of ecclesiastical art has there been found so great a want of correct patterns and of competent superintendence; and the Committee have reason to think that the establishment of any plan like that above indicated will supply a want very extensively felt amongst the parochial Clergy.

The following are some of the applications for aid and advice received since the last meeting:

UPTON ON-SEVERN.

BEESTON, Notts.

S. Mary-at-the-Tower, IPSWICH.

PINCHBECK, Lincolnshire.

CHURCH-LENCH, Worcestershire.

CAM, Gloucestershire.

KEEVIL, Wilts.

HEDON, Yorkshire.

TRENTHAM, Staffordshire.

S. Peter, S. ALBAN'S.

WESTBOURNE, Sussex.

WOOLFIT, Suffolk.

FEN DRAYTON, Cambridgeshire.

RYDE, Isle of Wight.

Two applications from SCOTLAND.

The Committee has also been in very gratifying communication with the New Brunswick Church Society; and hope to be instrumental in spreading a more correct knowledge of church-building and decoration in that colony.

The Committee have to announce the retirement of the Down and Connor and Dromore Church Architecture Society from connexion with our Society, of the grounds for which the following correspondence will furnish, they trust, sufficient explanation.

LETTER I.

" Clerical Rooms, Castle Place, Belfast, Feb. 28, 1843.

"DEAR SIR,—I am directed by the Down and Connor and Dromore Church Architecture Society to communicate to you a Resolution passed at a Special General Meeting, held here on Monday the 27th instant; and to explain, with all courtesy towards the Cambridge Camden Society, the causes which have led to the adoption of this Resolution.

"The formation of our Diocesan Church Architecture Society has been followed by most serious opposition, which has threatened considerable injury to other very important institutions connected with the Church in this Diocese.

"The ground of this opposition is the connexion which has existed between the Church Architecture Society and the Cambridge Camden Society, some passages of whose publications have been produced for the purpose of alarming the minds of the people of the Church, under an idea of the publications generally being of a superstitious tendency.

"It has been useless for our Society, or any members of it, to state that our connexion with the Cambridge Camden Society was one merely for the reciprocal good offices of receiving and communicating published information on architectural subjects, and that such a connexion could not pledge us, or any of us, to the statements or opinions contained in any of your publications; it would be equally useless to attempt the defence of those publications, even if we approved them all.

"The subject was discussed at the Quarterly General Meeting of the Down and Connor and Dromore Church Architecture Society on the 7th instant; and a Committee was specially appointed to examine the publications of the Cambridge Camden Society, and report on the best mode of removing the false impressions made against our Diocesan Society.

"This Committee, however, (as you will perceive by the report contained in the *Ulster Times* of this day, a copy of which I have directed to be sent to you,) did not undertake the task of examining the publications, from a consideration of respect for the Cambridge Camden Society; because, being satisfied that no means existed of removing the opposition to our Diocesan Church Architecture Society, and even of retaining many of its friends and preserving its existence, and that no hope remained of restoring harmony to the Diocese and prosperity to our other Diocesan institutions, except in the sacrifice of our connexion with the Cambridge Camden Society, we thought it best to place the resignation of our intercourse upon these general grounds, rather than upon any unfavourable report of the publications of your Society.

"The report of the Committee having therefore been read and adopted, the following Resolution was agreed to by the meeting:

"That although the nature of the connexion between the Down and Connor and Dromore Church Architecture Society and the Cambridge Camden Society is not such as to pledge this Society in the remotest manner to any statements or opinions set forth in the publications of the Cambridge Camden Society; yet for the purpose, under the Divine blessing, of re-establishing peace and harmony among the members of the Church in

‘ this diocese, and that no cause may exist for opposition to this Society,
 ‘ we hereby resolve to resign the connexion, consisting merely of an
 ‘ interchange of good offices, which has hitherto existed with the Cam-
 ‘ bridge Camden Society; and that our Secretary be directed to commu-
 ‘ nicate this Resolution to the Secretary of that body, with a courteous
 ‘ explanation of the causes which have led to this conclusion of our
 ‘ intercourse.’

“ In communicating to you this resolution, with the preceding explanation of the causes which have led to it, I am directed by the Down and Connor and Dromore Church Architecture Society to acknowledge the kindness which has hitherto been shewn to it by the Cambridge Camden Society, particularly in the presents which have been made of the publications of the Cambridge Camden Society.

“ I remain, dear Sir, your very faithful servant,

“ WALTER B. MANT.

“ *The Rev. Benjamin Webb, C. C. S.*”

LETTER II. “ *Cambridge, March 11, 1843.*

“ VENERABLE AND DEAR SIR,—The Committee of the Cambridge Camden Society have received your most kind and satisfactory explanation of the circumstances which have led to the dissolution of its union with the Down and Connor and Dromore Church Architecture Society, with cheerful submission to a decision sanctioned by one of its own Right Reverend Patrons, and a cordial acquiescence in the considerate propriety of the motives which suggested its adoption.

“ They would be acting in direct contradiction to the purposes for which their Society has been established, if they could desire, or feel contented in, the continuance of a connexion calculated, by whatever cause, or through whosoever fault, to make it the source of discord between brethren, or of mutual distrust between a Bishop and his flock.

“ In this termination of a connexion by them unsought, however warmly welcomed and valued, and in practice hitherto purely nominal and courteous, the Committee find only one real ground for regret or disappointment. It would have been satisfactory to them to have had the advantage of those representations on points to which exception has been taken in their publications, from persons conversant with the matters in question, and animated by a candid and charitable spirit, which they had been led to hope for as the result of the late proceedings of your Society; and to have given serious consideration to objections supported by facts or argument, or even originating in suspicions and prejudices for which, however (as they believe) unfounded and injurious, their motives and sincerity demand the most considerate respect.

“ They will rejoice if what was no doubt intended as a rebuke and discouragement may at least serve to tranquillise unreasonable apprehensions; and they pray that any contributions to the efficiency of the United Church, which may have been derived or be derivable from the labours of the Cambridge Camden Society, may, through the Divine blessing, without any alloy of unkindness or error, be made profitable to the same ends in the diocese of Down and Connor and Dromore.

“ We beg to thank you, Venerable Sir, on the part of the Committee for the kind and courteous manner in which you have communicated the Resolution of the Down and Connor and Dromore Church Architecture Society’s Committee; and with earnest wishes for its prosperity, and sincere respect for yourself, we remain,

“ Dear and Venerable Sir,

“ Your obedient and faithful servants,

“ BENJAMIN WEBB, } *Hon. Secs.*
 “ F. A. PALEY, }

“ *The Ven. the Archdeacon of Down.*”

LETTER III.

“ *Down and Connor House, Belfast, Feb. 28, 1843.*

“ MY DEAR ARCHDEACON—It is with great reluctance that I am about to take a step which I have determined on after much consideration, and only from a sense of its necessity. The Archdeacon of Down has informed you, I believe, of what has

been taking place in my Diocese, as to the connection of our Church Architecture Society with the Cambridge Camden Society: you are aware of the attacks which we have been exposed to on the alleged ground of our connection with you, and you are not ignorant of the way in which I have for my own part met those attacks. To the assaults of enemies we have offered a firm resistance. But a Committee of our own Society was appointed a fortnight ago, in order to examine and report on the whole case; and they, having much opportunity of acquaintance with the state of men's minds in the Diocese, recommended that we should resign our connection with the Cambridge Camden Society. An account of this proceeding will of course be reported to you by the Archdeacon of Down; and I trust you will see that the step has been taken by our Society only as a matter of necessity, and with every kind and respectful sentiment towards you and yours. The step would have been imperfect, and I had reason to think nugatory, if I continued to hold in your Society the office in which I was placed by your kindness; and I therefore intimated to a meeting yesterday that I was prepared to resign my office of one of the Patrons of the Cambridge Camden Society, if by so doing I should be thought likely to promote the re-establishment and maintenance of good will and harmony in my Diocese. In making this offer I took the opportunity of stating that in your Society itself I saw no cause for my withdrawing myself from it: and in acting thus I trust that I shall find from your benevolence an excuse for the measure which I am now engaged in, namely that of resigning into your hands the honourable office of a Patron of the Cambridge Camden Society.

"I have the honour to remain, dear Mr. President,

"Your very faithful Servant,

"RD. DOWN AND CONNOR, AND DROMORE."

"To the Archdeacon of Bristol, Trinity College, Cambridge."

LETTER IV.

"Palace, Gloucester, March 9, 1843.

"MY LORD,—Your Lordship will have been informed, as well by my reply to the Archdeacon of Down, as by the few hurried lines written in acknowledgement of your Lordship's letter, of the sentiments of respectful and dutiful acquiescence with which I received your Lordship's instructions to remove your Lordship's name from the list of Patrons of the Cambridge Camden Society.

"The feelings with which I have learnt the resolution by which the Committee of the Down and Connor and Dromore Church Architecture Society have terminated its connexion with that over which I preside, are sufficiently represented in the reply returned by our Committee to the Archdeacon of Down's kind and courteous communication. I entirely concur in the opinion that that step would have been imperfect without the crowning one, as I hope it may prove, now taken by your Lordship. And it is no small matter of congratulation to me so rightly to have estimated the spirit and motives proper to the place your Lordship holds over the flock of Christ, as to have ventured, on the first intimation of the singular agitation lately excited in your Diocese, to foretell, since it would have been unbecoming to recommend, it. And most truly can I say that any reluctance your Lordship may have felt, (which knowing your generous nature I can well appreciate,) at withdrawing, out of deference to the opinion of others, your sanction from a body which in your Lordship's own judgement had given "no" sufficient "cause," would fall far short of the regret and self-reproach I should have cherished, as would (I think) all true members of our Society, if any consideration for us had interposed to obstruct the restoration of harmony amongst your people. Nor are we without our consolation under the pain we shall feel at no longer enjoying the shelter of your Lordship's name. We shall console ourselves with the recollection of the approval and sympathy with our objects manifested in your Lordship's last Charge, in your Answer to the Memorialists,* in your inaugural Address; and with the consciousness of having justified by anticipation your Lordship's confidence in the alacrity with which any representations would be received and considered by the Committee, in cancelling, on a former occasion, a statement in one of our publications, apparently at variance with a judgement pronounced independently on the same subject

* See *Cambridge Chronicle*, Feb. 11, 1843.

Many people live for years without any near acquaintance with death. At last some one of the family is taken away, and, in many cases, all is confusion and perplexity. The body is laid out: no cross in its hands, and the hands not clasped in prayer: vulgar and heartless officials—whose type, in a story of a popular living author, we have all loathed, the more from feeling it to be in too many cases true,—place it in a coffin, adorned with miserable, perhaps merely worldly, emblems, and leave it till the day of funeral. How seldom now is it watched by prayerful friends and mourners, relieving each other in turn, by the light of tapers, which burn with great significancy in the chamber of the dead! But this is still sometimes observed. Now is the time for the “*Maison de deuil*,” the “Parisian Mourning Rooms,” with a “Gothic entrance* in Regent Street”, which “are opened to the public for the supply of every description of FASHIONABLE MOURNING IN THE PARISIAN STYLE, of first-rate excellence, &c.” Can we go on with patience to mention the “Economic Funeral Company,” or Shillibeer’s one-horse “hearse-coach”; the cold Pagan cemetery, perhaps even the “Necropolis”; the patent cast-iron tressel with its cramps and pulleys; the chaplain—in the best point of view a perfect stranger to the mourners? These modern inventions are even worse than the old kind of burials, with their kid gloves, and seed cake, and feathers, and “the funeral pue.” Can people think of these things without disgust? And how much worse—indeed how infinitely *wicked*—are paupers’ funerals, or even any poor man’s, who cannot afford to purchase the “desk service,” or the mere civility of clerk and sexton. What parish priest in our great towns could not tell the most distressing tales about the funerals of the poor; and how many priests themselves are in the habit of insulting CHRIST in His poor in this particular? Can there be to a thoughtful man the shadow of an excuse for the mutilated and hurried service, the unsympathizing neglect of the weeping family, the soiled and torn surplice and the disuse at funerals of the few vestments which our Church still requires us to use, or the sneer at a young priest who should wish to respect the poor even more than the rich? When the funeral is over, comes the complaint of the extortionate amount of the undertaker’s bill,† which people pay, without questioning it, from really a good feeling. In short, we would ask any one, whether the whole business is not most unsatisfactory. Every one feels that something is wrong somewhere; but a hundred things prevent any change. Indeed, how can an individual make a change?

We are aware that the Cambridge Camden Society have for some time been endeavouring to find some person who would be willing to arrange the details of funerals on a better principle; but hitherto without success. Some of our readers may be able to help them. It is clear that they do not want a mere tradesman, who would take up this or

* We have actually seen a handbill of some such establishment with a “Gothic Entrance” engraved upon it, of the most contemptible kind, but bearing the name of R. W. Billings!

† All these things are said *generally*. For an example of exorbitance: a friend of ours gave an order for a valued servant to be buried “decently.” The charge was between £40 and £50! Doubtless honourable exceptions may be found among the class of undertakers.

any other line which promised success; but an earnest person of true Christian feeling on the subject of his calling.

In this paper we cannot do much more than start the subject. But we do intend to make a most earnest appeal to all parish priests, about the very important share they have in this matter. It rests with them to give the whole Burial Service alike to rich and poor, and with equal reverence and equal attention to the *minutiae* of dress to each. The poor man's corpse might even be met at the lych-gate, without any great fall to the priest's dignity. And where there is more than one priest, both or all ought to attend the funeral: indeed where there is a choir, the service ought to be chanted: gratuitously for the poor; the rich might pay the singers. And people ought to be encouraged to request to have the Holy Communion celebrated at their funerals.* It rests with the Clergy also to compel the servants of the church to be reverent, to attend to a proper ringing of the bells, and the like. And they may often have it in their power to advise and persuade mourners to order the whole funeral in the right way, as well as to select suitable memorials for the deceased. More particularly their influence might induce the many burial societies and benefit-clubs that exist, so to modify themselves as to become more like religious confraternities, which we confess we think most necessary to be established for carrying out a proper manner of burying the dead.

Let us attempt a picture of what we should consider an average funeral, such as might be realized in a moderate parish, blessed with a confraternity. Of course, the great and illustrious may have more pomp and dignity in their funerals. If there is to be any distinction—which we only advocate in particular cases—it should be made by something additional to the average standard in the case of the rich, not by detracting anything in the case of the poor.

A member of a confraternity falls sick: those of the brethren whose turn it is to visit the sick, report it to the parish-priest, or perhaps to one of his subordinates, a chaplain, supported by the body; these visitors are ready to communicate with him on his death-bed, and are thus able to perform one part of their own duty as Christians, while they are a comfort to their brother. It may chance thus that the nobleman communicates with the dying labourer, or the artizan in the gilded bed-chamber of the prince: no mean privilege, in either case, to the higher of the two. The passing bell wakes the parish, or at least the fraternity, to commending prayer for the departing soul. Already we see that the mere family distinction—a great present evil with us—will have been broken through. As death approaches, at least, we may realize more the great family to which we belong, without at all forgetting the ties of blood. Why should the doctor be the only one to stand at the death-bed side or to follow the corpse? Watching the corpse will now be an easier task, with so many brethren glad to share in the labour: the expenses also, on the commonest principles, are not formidable in an association. Officers of the confraternity, carefully superintended, provide the coffin and equipments. It is the turn of others of the brotherhood, perhaps, to follow to the grave. They

* See a paper on Cemeteries and Cemetery Chapels in the *Ecclesiologist*, Vol. I. N. S., p. 9.

anything more than divine example, and venerable witness and practice, we are brought to the acknowledgement, that *reason, examination, and comparison*, with a *due respect* for any assistance which we can obtain, must be our guides." (p. 32.) Upon which the writer would apparently construct a new theory of his own upon church arrangement, without a thought that there already exists a system, beautifully adapted and most reasonable when understood, which is the universal law in all our unmutilated churches, and is distinctly ordered to be retained by the Rubrick and early Articles of Inquiry. In this branch of his subject he states his opinion that there was no fixed rule of arrangement in the Apostolical times; and that even the famous passage of S. Clement of Rome (ad Cor. i. 40) tells against, instead of for, such a belief (p. 33): and however much there might have been a rule, yet it must be viewed with great suspicion from the proneness to Judaize in the Early Church, and the general tendency to heathen rites and notions; which indeed is "the origin of the Roman mass." (p. 36.) "It may be gathered therefore that no positive system of ceremonies, independent of examination and judgement, has been authoritatively imposed upon succeeding ages." (p. 38.) Next the author briefly denies there being any truth in symbolism, with little more than a sneer at the "vagaries of a Durandus or a Lewis." We can only say that it would be an honour to any one to be justly classed with the "Speculator" of his age. "Paintings, images, and designs" are to be rejected as likely to lead to idolatry: there is no symbolism in the word *Nave*, because Vitruvius speaks of a *navis caussidica*: Basilica does not mean the Palace of the Great King, because it was the term for a court of justice.

The writer then "introduces a more particular account of these buildings (Basilicæ) in a translated and somewhat abridged form, from the works of one of the first continental authorities on the subject of ecclesiastical antiquities, combining with it also some remarks from an excellent article in the 'Dictionary of Greek and Roman Antiquities'!" (p. 40.) We are perfectly at a loss to imagine who the "first authority" can be, but from all we can divine Vitruvius is the writer: although the "account" is interrupted in p. 42 to enable the author "to beg his readers to remark that his authorities (?) are Roman Catholics, and therefore not likely to speak disrespectfully of 'primitive antiquity' (*sic*)."

In the account itself we have to notice that in the Basilican plan the prototype of our Chancel was (p. 41) "a space of *no great depth*," which however (six lines lower) held the "chief judge, having on each side the assistant judges, who sometimes amounted to the number of one hundred and eighty"! On the same page we read, "Sometimes the basilicæ were double, or had tribunes at either end.....So that the Scotch method of cutting a cathedral in two parts, is only a return to 'primitive antiquity.'" On page 42, he shows from Vitruvius that in "the gallery of a modern church there is again a return to 'primitive antiquity'!"

In the second book enquiry is made "into the natural principles of ceremonies, having regard both to what God has shewn to be necessary for man, and to that which our own reason and experience of human nature will declare to be requisite." (p. 45.) In the early part we met with so much that was true, and that was directly opposed to what we had

supposed to be the author's meaning, that we made sure he was singing a *palinode*, till we found that, either from his own vacillation of opinion, or from a wish to please both sides, he so balances objections and arguments in this part of the treatise, as to leave the reader in doubt as to his own or the writer's sentiments till the end, when, the scale preponderating in favour of latitudinarianism and independence, the question is settled. We cannot go in detail through the well-poised arguments. To shew that sacred spots soon lose their effect on the mind, the travels of a dissenter in Palestine are largely and approvingly quoted; his "excellent little account of the dissensions of the Monks in the first ages" (p. 53, note) being especially referred to. To the same effect we have the testimony of the "elegant but afflicted Southey." We are thus led to a conclusion which, as it is italicised by the author, we suppose must be important; though we do not ourselves profess to fathom its meaning. "I have shewn . . . lastly, that *our power of preserving the knowledge, and directing the correct use of ceremonies, must be our measure in appointing them.*" (p. 63.) When the 'Member of a Diocesan Architectural Society' has to *appoint* ceremonies, we will allow him the benefit of his *measure*.

We pass to the consideration of the division and particular parts of churches on page 70. The author "does not see the necessity of our adopting the atrium lavatory and narthex of the earliest churches." Who does? We suppose this argument is brought forward to create a prejudice against imitation of the ancient models. To burden ourselves with such lifeless forms, we are told, "would much resemble the course of the ancient Egyptians, who caused the rocks to swarm with the myriads of their embalmed corpses, only that they might at length afford food to *foxes and antiquaries*!" (p. 71.)

With respect to the two indispensable parts of a church, Chancel and Nave, the author, while quoting the Laodicean and other Canons concerning this division, appears to wish to detract from its importance. We distinctly protest against the idea that this essential division is due only to "*rules of expediency.*" (p. 71.) An incidental reference to Durandus shews that author to have been mistaken. The curious passage in the *Rationale* (I. 3, 35) will, we believe, be explained and illustrated, and compared with Thiers' view of it, in a forthcoming translation. Who would think that all our old churches had Chancels, to read the following sentence (p. 72): "If then we grant that it would be convenient (other circumstances not being taken into account) to set apart a place solely for the Communion service, we should still recollect that some danger of perversion might be alleged against it." Is this point left to us to determine? With respect to the question, how far in the present want of church-room we may or may not use the Chancel for the accommodation of worshippers, the case is very solemnly stated, and left undecided. Page 73 gives a fine specimen of our author's most uncomfortable 'balancing' on the subject of respect towards the Altar. It reminds us of a man who, when his companion had just slipped over the precipice, instead of helping him should harangue on the danger of losing the prospect by moving back in the other direction too far from the brink.

On the whole, we never saw a greater failure in an attempt to find a *via media*, if indeed that be the writer's object: and this, though foreign to our present purpose, is more striking in the disquisition he gives upon the nature and meaning of the Sacraments. With reference to the word Altar he professes to shew, "first, that from the nature of the Sacrament [the Holy Eucharist] we have no need of an Altar; and then the folly of wilfully maintaining an unimportant point to the disturbance of the Christian community." (p. 78.) Again, (p. 81) "If we consider the bread and wine as 'a commemorative sacrifice,' such an opinion is undoubtedly false. It is not the doctrine of Protestants, nor of the Church of England, nor of the word of God—it is a false invention of our own," &c. Hence he passes to the consideration of the credence, or table of prothesis, which would seem to be even worse than 'Altar.' "It is, in fact, an allusion of the Roman Catholics to preparing a victim for the sacrifice." (p. 85.) The rubrick on this subject is got rid of by (p. 86) a consideration of "the intentions of the Church." What is adduced on this point is utterly worthless: "I consider that to insist upon particular observances, which in a well regulated course of polity would have been gradually accommodated to the change of circumstances (?) is only to expose the fact, that ours may truly be styled an ecclesiastical government in anarchy"! (p. 86.) What again can be more wide of the mark than this: "Nor are we to fall into that unreasonable error of supposing that a general restoration of stone Altars, credence tables, eagles, and faldstools, is a restoration of religious truths amongst our flocks"! (p. 74.) Again: "Nor, I am sorry to say, is the credence the only strange (?) revival which has appeared amongst us; we even see in some churches the piscina and sedilia again introduced, for what purpose indeed it is hard to divine: surely we are not about to revive the practice of washing the hands previous to administering Sacraments: and we do indeed trust that, while spiritual instruction is still so greatly needed, one clergyman is not to be placed in a stall throughout our churches, while another performs all the duties." (p. 86.) In this loose way, with not a little declamation, are rubricks and the real "intention of the Church" set aside.

Next we have a plea for the *present* arrangement of our Cathedrals, without a syllable upon those very wants which are bringing about proposed changes in many of those structures. Those who, like ourselves, have always insisted on the return to the old arrangements, are now told that we must not argue "that thus it must be, because the founders first intended, and because such was the state of things in times of Popery, when persons came to hear the 'piping' and admire the pictures." (p. 88.)

About puer church-arranger 'balances' a little as usual, and does not decide the dispute. But he has a hard word for those who "reject all regard for health, warmth, and other requisites, which are almost necessary" in a church. We now come nearly to the end. "There is another revival insisted upon, to which I have scarcely patience to refer, and that is the separation of men and women in the services of the church...Are therefore Eastern regulations, allied to those of the Harem

or the Seraglio, to be necessarily revived among Christians?" (p. 90.) Nor does he approve of "the placing of the cross and candles on the Altar, and the custom of praying towards the east, under all circumstances." (*ib.*)

In conclusion, this pamphlet would scarcely have demanded this examination, but for its pretensions as coming from a Member of a Diocesan Architectural Society. It is most wrongly named: principles of church arrangement there are none of a definite nature. It appears to us a bookselling speculation, in which questions, now of the deepest interest, are discussed without any real heart, with the view of pleasing both sides, deciding (whenver any thing *is* decided) in favour of the hollow and rebellious practice of this corrupt age.

NEW ZEALAND.

[THE following most encouraging letter has been received from the Lord Bishop of New Zealand by the President of the Cambridge Camden Society: its contents are now under the deliberation of the Committee.]

MY DEAR ARCHDEACON,—I have now completed my survey of the chief towns of my Diocese—Auckland, Wellington, and Nelson; and can report to the Camden Society the wants which I shall wish to be supplied. At Auckland a small brick church in the Early-English style was in progress when I arrived. The design is not bad; but the size and character of the building is not striking. I have chosen a site for another church of grander dimensions, on which I intend to begin, as soon as possible, to build upon the plan of the Chancel already furnished to me by the Society. I have also chosen a noble site for the Cathedral and Cathedral-close, a subject which I bequeath to the deliberate attention of your architect. The position will suit a building in the style of Durham, Christchurch, or Romsey. The ground on the top of the hill will not admit of a greater length than 300 feet. The material in this part is a dark brown volcanic stone, which is often found chrystallized so as to require little or no facing with the tool. This, with hewn stone for the windows and door cases, would make an admirable building.

No good sites for churches have been reserved at Wellington, and I shall have some difficulty in procuring one. At Nelson on the contrary, where I now am, one of the most strikingly beautiful spots has been marked out for the church. It is a rising knoll in the midst of the town, with a flat surface sufficient for a building of considerable dimensions. An Early-English church with a spire would be remarkably beautiful here. A new church has lately been built at Nottingham, with which I was much pleased. Such an one as that would suit the situation exactly. Good freestone may be procured here. Drawings of a church in this style would be immediately acceptable.

As it is very desirable to be correct in small things as well as great, I should much value a plan for a Collegiate Parsonage-house, *i.e.* a residence for an archdeacon, priest, and deacon within the same precincts, forming a small hostelry.

We are on the point of forming Native Institutions, comprising all the requisites for a large boarding-school, for scholars of all ages, infants' school, boys' and girls' school, workshops, dormitories, hall and chapel; also a hospital for adult natives, dwelling for clerical superintendent, and accommodation for the assistants.

Drawings of tombs and monuments will also be of use, as we have for our cemeteries some of the most beautiful spots in the whole settlement.

In all these cases it will be enough if the elevation be sent to me, as we must employ an architect on the spot, who could also make the working drawings. We hope to abolish pews and flat roofs.

The spiritual state of the native people is very hopeful. All the signs of a true and lively faith are apparent among them. They attend service daily at my canvas Cathedral morning and evening. A very good feeling is shown by the English settlers towards them; and an amalgamation of the two races seems to be practicable.

If the Camden Society can assist me in all or any of the above designs, they will confer a great obligation upon me. My difficulty at first will be to find funds to put up temporary churches and schools fast enough for the rapid increase of the population.

With my sincere thanks to the resident members of the Society for their zeal in my cause, I remain,

Yours very gratefully and sincerely,

G. A. NEW ZEALAND.

Nelson, August 30, 1842.

NEW CHURCHES.

THE little chapel proposed to be erected at *Westport, Somersetshire*, is an unaffected design, and has much of the genuine character of our ancient village churches. The plan contains a Chancel, Nave, and low square western Tower. The whole cost of the erection will not exceed £800. We could have wished to see a small southern Porch, which is an almost indispensable feature, and would add very greatly to its appearance at a very small increase of cost. The walls seem somewhat too high for the proportion of the roof. We are not informed who is the architect.

The Military church at *Windsor* has, we are of opinion, met with much higher praise in some of the leading journals than it merits. It is an Early-English cruciform church, built of white brick, and having an eastern Apse gabled in each face. The Transepts are much too broad and shallow, and open into the Nave by triple arches. The piers are raised on brick bases, and support very depressed and almost flat arches—both direct solecisms in Early-English architecture. The Aisles, as well as the Transepts, are filled with galleries. Some of the doorways and other details however are good, and the Clerestory of quatrefoiled circles deserves commendation. But the use of triplet lancets in every part, and the western wings or secondary Transepts for gallery staircases, are very objectionable. We should have hoped to see a much better design upon the whole for a sum of £10,000, which the present church is to cost. The architect is Mr. Blore.

S. Andrew's, Cambridge.—This church is now very nearly completed, so that a judgement may fairly be passed upon the building as a whole. And we deeply regret that so miserable and meagre a specimen of modern church-building should ever have been substituted for an ancient parish church in the very heart of our University. The inside could hardly have been worse, if the object of the architect had been to make every thing in it as incorrect and unchurchlike as he possibly could. The walls enclose a nearly square space, and are occupied on three sides by prodigious tiers of deal galleries, intercepting the windows of the aisles midway, and causing those at the east end to be partly blocked with bricks. There are very lofty pillars and very flat arches, exactly reversing the ancient rules of architecture; and behind these pseudo-piers (for they are of cast-iron) stand small parasitical props of the same material, supporting the beams of the galleries. The roof is cieleed, but has some deal planks (they are not *timbers*), in the shape of ties and collars, exposed. The pagan mural tablets, taken from the old church, have already been stuck up like so many marble blisters all over the interior of the new one. With all the worst features and details of a cheap church, this building has some attempts at external ornaments in the shape of a few disproportioned gurgoyles and pinnacles. All the windows have the inexcusable fault, indeed the positive architectural solecism, of not being foliated under the transoms; and the mullions and tracery stand so nearly flush with the wall, that they have a most poor and unsatisfactory effect. In the northern face of the western tower is a huge four-centered doorway, or rather portal, which we need hardly say is totally without authority. The same may be said of the doors near the eastern end. We had some hopes, while this church was half built, that it might prove in some degree worthy of the name; but the internal arrangements are so repulsive that it has lost almost all claim to the title. It is really distressing to think that so much money has recently been spent in erecting in Cambridge three of the worst new churches perhaps anywhere to be seen, when architects could easily have been found who, with the same funds, would have erected correct and church-like designs of equal size.

Maresfield, Sussex.—We promised to notice a beautiful chapel designed for this place by R. C. Carpenter, Esq. The plan is a Chancel (22 ft. 6 in.), a Nave (56 ft.), a south Aisle and south Porch. On the north of the Chancel is a small sacristy. The style is very early Decorated. The pitch of both Chancel and Nave is very excellent, and the gable crosses are simple but good. The east window is of three lights, with three plain circles in the head. The west window has only two lights and one circle in the head. A pretty western bell-gable holds one bell. The south elevation is remarkably good, showing the Aisle roof sloping to meet the higher pitch of the Nave. The Porch is well managed, and surmounted by a gable cross. There is a Priest's door south of the Chancel. Perhaps had there been some difference between the windows in Chancel and Nave it might have been better. All the windows are well splayed and hooded within. A stone pulpit, reached by a staircase in the wall, occupies the north-east angle of the Nave. There is a Roodscreen of plain but correct

design. The roof has a collar with a kingpost, diverging in branches at the upper part. Below the collar are curved braces springing from corbels. In its section there are only purlin braces. All the timbers are of good scantlings. Four plain and bold arches, springing from *low* circular shafts with circular caps and bases, divide the Aisle from the Nave. The Altar stands on three steps, and there are two more under the Chancel-arch. In this design we have especially to commend the extreme simplicity of composition: the beauty nevertheless of the outline fully shews that the most severe simplicity is consistent with the truest architectural effect.

The plan for *Whitstable* is of a more imposing character. Here so large a number were to be provided for that the architect has been obliged to add Chancel-Aisles, (not however reaching to the end of the Chancel,) to the plan of Chancel, Nave, and two Aisles. The Nave is eighty-six feet long, the Chancel forty-one. The latter has a Rood-screen and lateral parcloes in the two arches north and south which divide it from its Aisles. It is of course furnished only with stalls. There is a south Porch: and the foundations of a Tower are laid down at the west end of the north Aisle. The style is advanced Early-English: and, as the funds are sadly limited, the ornament is of the simplest kind consistent with ecclesiastical propriety. The Chancel and its Aisles have three high gables: the pitch of the Nave is also high, but the Nave-Aisles have sloped roofs. The effect of this arrangement is singularly good. The west elevation has two tall lancets, perhaps a little too broad, with a circle above, comprised under one dripstone. The string below them is well managed. The eaves are plain and unaffected, without the exaggerated shoulders or ornaments so common in modern architecture. The buttresses throughout this church are plain but correct: perhaps indeed there is too much uniformity about them. The Aisles have plain couplets, the Chancel-Aisles single lancets on their sides, but couplets at their east ends. The east window is a triplet. The Chancel-arch is lofty and well developed: the arches dividing the Aisles from the Chancel-Aisles are bold, and spring from wall-piers chamfered below a horizontal impost moulding. There are five arches between the Nave and Aisles. The roof is open, without tie or collar: but two diagonal braces springing from the principals opposite the lower purlins intersect and abut respectively against the upper purlins. Good spandril-pieces, springing from corbels, strengthen the principals where they meet the wall-plate.

CHURCH RESTORATION.

WE are glad to observe that the fine Early-English doorway on the south-side of S. Clement's church, Cambridge, has recently been thoroughly restored by Mr. Poynter, at the expense of the Vicar, the Rev. G. Spence. We do not know how far the restoration of the corbels and bases of the jamb-shafts was sanctioned by vestiges of the original work, but the former appear somewhat too large and coarse, and the latter to be of too advanced a character for the style of the capitals and mouldings. A lithographic drawing of this doorway has been published, which, with the exception of the angular label, gives a correct view.

THE venerable but hitherto shamefully neglected chapel of S. Mary, Stourbridge, has been rescued from impending ruin by having its foundations underpinned and strengthened by beds of concrete. The windows, which were blocked with masonry, have been re-opened, and a floor, which was carried midheight across the Nave, removed. It has been ascertained that the Chancel was formerly groined, and its external walls considerably lower than at present. The singular square east window has also been opened, and appears to have been an insertion, though not of recent date. Immediately outside of the western wall a stone coffin has been discovered about a foot below the surface, containing a few bones, though without any lid.

S. Sepulchre's Church.—We have much pleasure in announcing an anonymous donation of £30 to the works, enclosed in the following letter.

“A friend begs the Committee of the Camden Society to accept the enclosed contribution, towards the restoration of the church of the Holy Sepulchre.

“One third to be applied in aid of a Font and cover.

“One third in aid of painting the roof of the circular part.

“One third in aid of filling the east window with stained glass.

“If one or two of the above things shall be promised from other quarters, the money to be divided between the remaining two, or devoted to the remaining one.

“If all, then to be applied to some other suitable furniture of the church.

“*Lent, Ember Week, MDCCCXLIII.*”

The liberal gift of £40 has also been given “for a Norman Font, by a late Fellow and some Fellows of King’s college.”

The roofs of the church are now completely covered in, and the Chancel-arch has been rebuilt, and contracted in size to allow of the groining being completed, as we stated in our last.

PENS.

IN the church of **LANGLEY MARISH**, Bucks, is a most remarkable pen. A south Transeptal Chapel appears to have been erected in the reign of James I., a narrow strip at the end of which is parted off by a high close screen of Jacobean work, with several windows in it closed by shutters of wooden lattice-work. The interior of this is fitted up with a comfortable deeply-cushioned sofa running the whole length, and is approached by a private door from the church-yard. The whole, both outside and in, is painted most profusely with coats of arms, devotional texts, and other subjects: within are a vast number of large eyes, with *Deus videt* written in the pupils. The church, an interesting specimen of Decorated architecture, has had its piers and arches removed to make way for modern pillars and a flat cornice.

ABOVE the chancel-arch in the church of **HIGH WYCOMBE**, Bucks, and entirely blocking a window placed over it, is a pen in the shape of a huge oriel window of black oak projecting into the church, belonging to the Carington family. It is fitted up with *sash windows* (to let up or down as may be found convenient), carpets, and rich velvet sofas of the most somniferous character. This small chamber is groined in imitation of a fan roof, and would appear to be of the date of James I.

It is well known that the churches of Somersetshire are remarkable for the number and beauty of the wood-carvings which they contain. But the guardians of these precious remains appear, in many instances, to be totally unconscious of the value of the deposit which the Church has placed in their hands, and we are continually hearing of instances in which they have failed most signally in their trust. Thus the possessor of the lands belonging to a despoiled Abbey is said to have in his drawing-room an entire Roodscreen, stolen from a neighbouring church: a Roodscreen from another church was given a few months back—we believe for about one-fiftieth of its pecuniary worth—to a tradesman employed upon the sacred edifice in part payment of his bill, and afterwards exposed for sale in a shop! Again, seven old seats bearing the donor's name and humble prayer, have been torn from a church near Bridgewater, and deposited amongst the curiosities of an amateur collector. Richly carved seat-ends are vanishing year by year from churches in the north-west of Somersetshire: some are taken by the wealthy and used for dining-room panels or bookcase doors; others are given to the poor, and serve for fuel or to patch a pig-stye. Even now, unless we are misinformed, relics of the Roodscreen of S. John Baptist, Wellington, lie neglected in an out-house connected with the church, (alas, that such places should be, and be so employed!) and but for timely interference, what yet remains may soon follow the greater part, and feed an engine-fire! Such instances of sacrilegious spoliation fill the man of taste with indignation, and the Christian with pain and horror. Most earnestly then do we entreat all who pretend to either title, to bestir themselves and aid in stemming the tide of desecration. We say to all—never permit any old-wood carving to be removed from a church, unless indeed it be replaced by oak similar in strength and durability, and designs equal in elegance and execution. The loss of a single old seat is great; the loss of a Roodscreen may be for ages irreparable. And on the other hand, seize every opportunity to restore what has been removed, and put an end to desecrations which sacrilege has committed and indifference allowed. This appeal is not made prematurely. Witness Dunster re-penned in deal, and Taunton in iron-stamped oak. We are glad to turn from these sorrowful considerations to instances of an encouraging character. The new seats in Stogumber (which we have before mentioned) merit very great praise; and we are informed that Milverton and Langford will shortly exhibit similar proofs of the revival of taste and feeling.

A "Louth Camdenian" need hardly inform us that "the state of the Lincolnshire churches is dreadful." The case of Boston, which he mentions among others, is sufficiently infamous throughout England. Quadring church has recently, he informs us, been encumbered with pens.

THE entire north Transept of the exquisite Decorated church of SHORTESBROOK, Berks, is floored over, and forms a gallery for the Squire's family: it is approached from the outside by a staircase cut through one of the fine flowing traceried windows; and from within the access is by a staircase which has injured three brasses, and mutilated almost beyond reparation the magnificent Decorated high-tombs of the founder and his wife. There are many cracks and other signs of decay in the beautiful stone spire, the only one for many miles round, which certainly cannot weather many more storms, and we hear that it has been determined *not* to repair it.

ROODSCREENS.

WE would call the attention of those who object to Roodscreens to the following passage in a sermon preached by the learned Bishop Beveridge, at the opening of his church of S. Peter, Cornhill, London, Nov. 27, 1681. It should be premised that this church, built by Wren, and that of All-

hallows-the-Great, Thames-street, have real and *bonâ fide* Chancel-screens, though we know but one of the churches built at that period, S. Andrew-by-the-Wardrobe, which is destitute of a low partition which answers the same purpose :—

“ The Sacrament of the Lord’s Supper being the highest mystery in all our religion, as representing the death of the Son of God to us, hence that place where this Sacrament is administered was always made and reputed the highest place in the church ; and therefore, also, it was wont to be separated from the rest of the church by a screen or partition of net-work, in Latin *cancelli*, and that so generally, that from thence the place itself is called the Chancel. That this was anciently observed in the building of all considerable churches within a few centuries after the Apostles themselves, even in the days of Constantine the Great, as well as in all ages since, I could easily demonstrate from the records of those times. But having purposely waived antiquity hitherto, I am loth to trouble you with it now : but I mention it at present only because some perhaps may wonder why this should be observed in our church rather than in all the other churches which have lately been built in this city ; whereas they should rather wonder *why it was not observed in all others as well as this*. For, besides our obligations to conform, as much as may be, to the practice of the universal Church, and to avoid novelty and singularity in all things relating to the worship of God, it cannot easily be imagined that the Catholick Church, in all ages and places, for thirteen or fourteen hundred years together, should observe such a custom as this, except there were great reasons for it.

“ What they were it is not necessary for us to enquire now. It may be sufficient to observe at present, that the Chancel in our Christian churches was always looked upon as answerable to the Holy of Holies in the Temple ; which, you know, was separated from the sanctuary or body of the temple by the command of God himself ; and that this place being appropriated to the Sacrament of the Lord’s Supper, it ought to be contrived as may be most convenient for those who are to partake of that blessed ordinance. But it must needs be more convenient for those who are to enjoy Communion with Christ, and in Him with one another, in this holy Sacrament, to meet together as one body, in one place separated for that purpose, than to be dispersed as otherwise they would be, some in one and some in another part of the church : or in short *it is much better for the place to be separate from the people*.”—(*Collected Works*, p. 24.)

NOTICES.

THE Font at S. George’s, Hanover-square, is unique in form and situation. It resembles a tolerably sized marble wine-cooler, fixed in a circular carved oak frame about a foot high. The whole machine runs upon castors, and is wheeled out when wanted from under the Communion-table !

THE Chancel of the church at WESTHAM, Sussex, was, when visited last year, shut off from the Nave by a lath-and-plaster partition, completely filling the tracery of the Roodscreen : the west end of the north Aisle and a south Chapel have been treated in a similar manner, and were used as school-rooms. Down the side of the Nave stood a row of crosses of wood, each covered with pegs, forming a novel kind of hat-stand.

THE church of WOGBURN, Bucks, before the last repair possessed a carved wooden roof, north and south porches, an ancient Font, and two lych-gates. The church was then cieled, the Font ejected for a hideous modern bason, the porches destroyed, and the doors stopped up (so that now the usual entrance is by the Priest’s door), and the lychgates employed to build a pigstye : what became of the Font we know not.

IN the beautiful but sorely dilapidated church of CROYLAND, which formed only the north Aisle of the Nave of the Abbey church, a huge gallery has been within the last two years erected immediately over the Altar, resting in front on the Roodscreen. It is high time that attention should be called to the dreadful state of the noble west front of this Abbey, which must fall before long, as the brickwork with which it has been repaired is forcing its way down through the rotten stonework, and the masonry is in a dangerously dilapidated state.

THE church of BISHAM, Berks, consisting originally of a narrow Norman Nave, Chancel, and south sepulchral Chapel at the east end, has undergone most barbarous treatment in the process of enlargement. The south Aisle, partly formed by the above-mentioned Chapel, has been completed, to which there would have been less objection, had proper piers and arches been erected to divide it from the Nave: but not only have these been omitted, but in order to assimilate the original work to the addition, *every other arch* in the church has been destroyed, chancel-arch and all; and the whole has been covered with a slate-roof of very low pitch. Instead of an arch the Chapel is divided from the Aisle, if it may so be called, by a plain wall, running north and south at right angles to the side walls.

WE regret to hear that the fine old church of S. John Baptist, COVENTRY, founded A.D. 1342, is in so dangerous and dilapidated a state *from the erection of galleries*, and from the most scandalous ill-usage and neglect, that it has been found necessary to close it altogether. This is the only church in a parish of 8000 souls; yet a church-rate has been most wickedly opposed, and there appears at present to be no prospect whatever of having the church restored and re-opened for Divine Service.

AT the magnificent church of BURWELL, in this county, the roof of the south Aisle having recently been repaired and re-leaded, the whole of the richly carved cornices, with one single exception, have been taken down, and are now left to decay in a corner of the vestry: they will probably, if not soon rescued, follow the usual fate of such ornaments, and be used for fire-wood.

WE hear that the noble and almost unrivalled Early-English Barn at ELY has been recently demolished by the Dean and Chapter on the ground that the repairs it required were too expensive. The loss of this building, one of the very few of that date now left in England, is irreparable. The interior was divided like a church into three longitudinal compartments by oaken posts supporting the roof. This barn was longer than the Nave, and as broad as the Choir of the Cathedral church.

A CORRESPONDENT from Torquay writes—"The fine church of Totness is of the age of Bishop Lacey, as are also the stone Roodscreen and Pulpit, and very beautiful they are, but miserably disfigured. The Pulpit has an enormous capping of wood overlaying it, and utterly spoiling its proportions, and it is choked up by the surrounding pens. The magnificent Roodscreen is surmounted by a strange congeries of high unsightly boxes, which are approached by a long flight of straight stairs formed in the Chancel. The Chancel is further ornamented by a large Arnott stove, fixed in the centre, the flue of which, after rising vertically to the level of the officiating Priest's head, takes a horizontal direction across his face, and escapes by a hole cut in the glass of the north window. The Altar-piece is Grecian, with high Corinthian whitewashed columns, and surmounted by an entablature to match. The Altar is a four-legged table of most puritanical deformity. The erection of this has caused the whole of the east window to be blocked with masonry."

The interior of DRIFFIELD church, Yorkshire, has a Chancel-screen something like the front of a bookcase, which entirely blocks off the Chancel from

the Nave. Above the chancel-arch is a frightful square casement window. Several of the church windows are blocked up, so that it is often necessary to light the church. At the west end are two German stoves, the flues of which run the entire length of the Nave towards the east, when they suddenly come to a mysterious termination. These pipes run along the piers of each side, and are fastened by bits of rope suspended from hooks driven into the crowns of the arches.

The church at Woburn, Beds., is a spacious though very late structure, built by the last Abbat of the monastery, Robert Hobbes. In the middle of the Chancel stands the Font, a small marble bason dated 1838. On the south side of the Chancel is a prodigious modern pen, belonging to his Grace the Duke of Bedford, with a fire-place in it, having an entrance through the Priest's door. This is the only seat in the Chancel. The pulpit is placed at the west end, just below a deep western gallery, and of course the pews all face the west also. The roofs of the Chancel and Aisles have flat plastered ciellings, and that of the Nave is painted blue and white. The walls throughout are painted with panels in perspective.

In answer to our correspondent "S. S. G." we state that organ cases can be made of very appropriate designs, of course much more simple than the cumbrous frames to which we have been accustomed. The pipes also ought to be diapered so as to bear their part in the colouring of the interior. The pipes at Westminster Abbey are so coloured, but not satisfactorily.

To the inquiries of C. H. W. we return the following answers. (1) The Altar should have pieces of carpet (embroidered by the hand, in ancient ecclesiastical patterns,) laid round, but should not stand upon them. Hints for designs may be obtained for this and almost every other kind of church ornament from Mr. Pugin's "Glossary of Ecclesiastical Ornament and Costume." (2) The Altar may stand detached about a foot from the east wall. (3) If the east window consists of Early-English lancets, a rose or knot of foliage may be used for the labels if preferred to the terminations proposed in our last. (4) We do not recommend coats of arms for stained glass in lancets. If introduced, the shields must be small and judiciously blended with mosaic patterns.

We are glad that a statement admitted in a former number, with respect to some alleged pilfering from the church of S. George's, DUNSTER, proves *in part* to have no existence except in the imagination of the "garrulous official" who assured our informant of the fact. We have great pleasure in stating, that no part of the ancient furniture of that church has ever been removed to Dunster Castle.

We have received a letter from the architect who is engaged in the repairs of the Tower of S. Andrew's church, PLYMOUTH, which we mentioned in our last number as being restored with Portland stone painted to resemble granite. The writer excuses this on the plea that the former is lighter and cheaper than the latter; and he adds that the new stone will "more than last out the old granite." If the pinnacles be so dilapidated as not safely to bear the weight of granite finials, they should be rebuilt. We can neither excuse nor allow of any such principles of church restoration, and we think both the architect and parish authorities greatly to blame for permitting such a work. The architect admits that "in the course of a few years it will be necessary to take down the spiral parts of all the pinnacles, which would probably have been done before *but for the great expense.*"

We have received a letter from a correspondent, who is entitled to every respect and attention from us, and is one of our most valued members, respecting the memorial window in CHICHESTER Cathedral. He complains of the insertion of a paragraph on this subject in our last, in which we expressed our disapprobation in general of the custom of presenting stained

windows to dilapidated and ruinous churches, on the ground that the same money had much better be spent in the necessary repairs of the fabricks. Our correspondent says, "The decoration of one part of a fabrick, if it set forth in strong contrast the deformity of the rest, is almost sure to lead the way to removing that deformity. Already the insertion of a first monumental window has caused four others to be presented, and has also induced the neighbours to enter into a voluntary subscription to give large painted windows for the east and west ends. Should such gifts have been refused, even if the matter had been likely to end there? But were they not almost sure to have created a desire, even if nothing before had been contemplated, for the further improvement of the whole fabrick?" Now to this reasoning we are forced to demur: it is not of course the liberal contribution of money to the improvement of a church to which we object, but the misapplication of it. We only would urge the contributors not to begin, as it were, at the wrong end. Thus, if a large sum be raised in a city for purchasing many stained windows for the Cathedral, is it probable that the donors will raise another and much larger sum for necessary repairs? We do not blame the authorities who accept, so much as those who offer, these gifts. We wish to point out that the same sum given, we doubt not with the best intentions, for the ornamenting of a church, would produce much more *real good*, though it would make much less show, were it devoted to other purposes. It is more natural, as it is much more reasonable, that decoration should follow substantial repair, than repair be, as it were, superinduced and suggested by costly decoration. We can assure our correspondent that it was with much reluctance and deliberation that we inserted the paragraph in question, being well aware that it was liable to give pain to those who had presented so magnificent a donation. But the matter was urgent, because we knew that the practice was becoming very general, and we deem it likely to lead to very undesirable results unless checked and modified in its growth.

WE have received anonymously several slips from a newspaper called the *British Queen*, in which many "Notices" from the *Ecclesiologist* are printed, whole or garbled, without any acknowledgement, and without any order of time. If the editor had read the *Ecclesiologist* regularly, he would not have overlooked several great mistakes made in his recent notice of Old Shoreham church. We learn from this quarter, for we have not had any late communication with the parish, that the repairs of this church are now stopped, and that not even the damage done to the roof by the winter gales has been repaired.

WE have to apologise to the subscribers for the long delay in the publication of the *Cambridgeshire Churches*. This has been in great measure caused by the rejection of two of the lithographic plates as unworthy of the work, so that until these can be engraved by another artist the first part cannot appear. The second number however will be published at the interval of *one*, not of *two* months, after the first, since the alteration affects only the first number, not the series.

THE fourth edition of our "*Hints on the Practical Study of Ecclesiastical Antiquities*" is now ready. It is greatly enlarged and partly rewritten. Price 2s. 6d. The second editions of the *Ecclesiologist*, Vol. I. and of the *Few Words to Parish Clerks*, are also ready.

WE beg to thank the donor of the "Quid retribuam Domino" window of S. Sepulchre's church for his communication. The subject selected is S. Etheldreda, which is now in hand by Mr. Willement.

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“*Donc templa refectis*”

Nos. XXIII. XXIV. JUNE 1843.

PARSONAGE HOUSES.

THIS is a subject which, as it has frequently occurred to ourselves, we should have taken an earlier opportunity of bringing before our readers, had we not felt that there were other matters of still greater importance which called for our more immediate and undivided attention. We are however unwilling longer to delay its consideration, even though on the present occasion we can do little more than direct the attention of others to the subject, in the hope of recurring to it again. Nor do we anticipate any objection on the grounds of its being beyond the objects of the Society, although not strictly included under the head of *Church Architecture*.

If then there be, as we would persuade ourselves there is, a particular character as clearly appropriate to the Parsonage-house, as that which marks the sacred edifice itself in the neighbourhood of which it stands, it is impossible not to regret that in so many instances this character has been recklessly sacrificed to the secular spirit of the age. It would indeed be difficult to find, among those erected for many years past, any that do not resemble the Albert cottages and Victoria villas to be met with a mile or two out of London, and sacred to the retirement of its worthy citizens, rather than the “Pastor’s mansion” of a country village. Instead of harmonizing with and adding another pleasing feature to the scene, they seem oftener to intrude upon the eye in all their staring ugliness of yellow brick and low blue-slatted roof, with their high fences, their locked and barricaded gates, and their inhospitable seclusion, unwelcome objects, calculated to dispel rather than assist any associations which would arise naturally; and leave us in astonishment at the architect who, with the venerable church before his eyes, nay often almost within the sacred precincts of the churchyard, could be so far unimpressed with all around him as to design any thing so entirely in violation of the solemn spirit of the place.

How far more in keeping with its situation and destination is the genuine old Parsonage-house, when, as is so seldom the case, it is to be found free from modern innovations!

“A reverend pile
With bold projections and recesses deep;
Shadowy, yet gay and lightsome as it stands,
Fronting the noontide sun.—

The pillared porch elaborately embossed ;
 The low wide windows with their mullions old,
 The cornice richly fretted of gray stone ;”

with, it may be,

“its relique of old times
 Happily spared, a little gothick niche
 Of nicest workmanship, that once had held
 The sculptured image of some patron saint,
 Or of the blessed Virgin, looking down
 On all who entered those religious doors.”

In short, there was a religious air about the old parsonage-house, which is for the most part not even attempted in modern designs. Great solidity, but at the same time great absence of pretence or show, secured a proper dignity to the residence of him who was to be companion of the rich, while it could never repel the poor from doors to which they ought always to be welcome. It would seem as if the hospitality, humility, contentment, and devotion characteristick of the pastoral office, had found a visible type in the building intended for their display.

Now indeed that the peculiar capabilities and beauties of the architecture in use among our ancestors seem to be more generally admired, though still imperfectly understood, Parsonage-houses in what may be called the villa-Gothick style are not unfrequent, but for the most part entirely deficient in the spirit of the originals. All these buildings are more or less characterized by a paltry pretence to ornament, while all solidity of construction is neglected. We have often already insisted upon this point as of the first importance in the building of churches, and it can scarcely be less essential in a structure which is to be tenanted in constant succession by the pastors of the parish, and should therefore seem to partake of the stable and permanent character of the church itself. In all architecture, in fact, whether civil or ecclesiastical, it would be well if we bore in mind Sir Philip Sydney's description of a house “built of fair and strong stone, not affecting so much any extraordinary kind of fineness as an honourable representing of a firm stateliness. All more lasting than beautiful, but that the consideration of the exceeding lastingness made the eye believe it was exceeding beautiful.”

It must be confessed that there is an extreme want of good designs for this branch of domestick architecture. We have now two before us, which we regret to see approved by the Ecclesiastical Commissioners, one of them in the ordinary nondescript style of the day, the other professedly Gothick ; but it will sufficiently shew how entirely the architect has mistaken the very principles of his art, to state that the ground-plan, and in fact the whole design in the two, is identical. A square dripstone over each of the windows and the door, the insertion of a few mullions, a trifling additional elevation given to the roof, and a high roof placed over the porch, is apparently in the opinion of this artist all that is necessary to convert an Italian (if we may so call it) into a Gothick edifice.

Now it is clear that the very first principles of good architecture are here violated. The exterior ought to be adapted to the requirements of the internal arrangements, instead of the latter being made to accom-

modate, and in a manner *pack into*, a preconceived uniform shell. False notions of economy, and a hankering after an air of fashion, have combined to make modern parsonages what they are. We contend for massiveness and reality in a Priest's house, as well as in a church. It ought to be distinctly religious in its character, and to stand in protest against the luxury and worldliness of modern domestick buildings. The flimsy gilding of the nineteenth century villa is what never can be really rivalled by the parish Priest: and, if it *could*, it certainly never *ought* to be.

The number of applications we have received for advice on this subject, clearly proves that a want of information and a difficulty of procuring proper designs is widely felt. With regard to practically improving Parsonage-houses, we would recommend a most careful study of old examples to such architects as intend to build in this style. Many such exist in the different parts of the country, their character as ecclesiastical structures contributing no doubt to save them from demolition. We could mention several in the immediate neighbourhood of each other. At Barnack is a noble old rectory of the fourteenth century: two miles northward is another ancient one at Uffington, and about as many more to the east is a third, at Market Deeping, a fine old building which has lately been restored and enlarged in strict ecclesiastical style. There is an ancient example also at Enfield. Were it not for the strong objection we entertain to sameness and repetition, we should incline to put forth some model examples of Parsonage-houses in the good old style. As it is, we shall be always glad to tender any advice on the subject, and to recommend architects on whom we may rely for a full and thorough appreciation of the spirit of antiquity.

REPORT OF THE THIRTY-SECOND ORDINARY, AND FOURTH ANNIVERSARY, MEETING OF THE CAM- BRIDGE CAMDEN SOCIETY.

ON THURSDAY, May 11th, 1843.

THE Reverend the Treasurer took the chair at half-past seven o'clock, and the balloting for the following members immediately took place:

Arnold, Rev. T. K. M.A. late Fellow of Trinity College; Lyndon Rectory.
Ballard, Geo. J. Esq. Cavendish Crescent, Bath
Brewer, Rev. J. S. M.A. King's College, London
Chantrell, R. D. Esq. Architect, Leeds
Coombe, Thomas, Esq. B.A. Scholar of Trinity College
Faulkner, Henry Martyn, Esq. Trinity College
Gibson, W. Sidney, Esq. F.S.A. Newcastle-upon-Tyne
Heathcote, Sir W. Bart. M.P. Hursley, Winchester
Hellyer, Thomas, Esq. Ryde, Isle of Wight
Jones, Rev. D. E. S. John's, Stamford
Lane, Rev. T. Leveson, M.A. S. John's College; Wasperton
Lee, Newton Bolle Colborne, Esq. Trinity College
Ludgater, Rev. H. Trinity College; Aythorp Roding, Essex
Middleton, M.A. Viscount, Pepper Harrow, Godalming
Parnell, Hon. and Rev. Geo. Damer, Downing College
Pope, T. A. Esq. Jesus College
Teale, E. J. Esq. Leeds
Willis, Rev. W. Downes, M.A. Sidney Sussex College
Wood, Peter, Esq. B.A. Magdalene College; Middleton, Lynn

A list of presents received since the last ordinary meeting was read by F. A. PALEY, Esq., Honorary Secretary.

The Venerable the PRESIDENT then took the chair, and proceeded to deliver his annual anniversary address. He drew attention to the mistake commonly made in judging of the Society only from its publications, or from passages extracted out of them for the purpose of censure by hostile parties, or for circulation by the press; and to the fact that the real working of the Society and the labours of the Committee consisted in matters not equally open to public observation, such as answering applications for advice, suggesting or promoting improvements in church-building, originating similar associations, and other like operations connected with Church Architecture; that even in the publications, though there might be many things that need not be defended, it would be noticed, on looking to the titles of the works, or through the pages of the *Ecclesiologist*, that the *subjects* were strictly and exclusively architectural; that any sentiments or expressions in these papers which would not bear examination were rather to be considered as accidents inseparable from such discussions, than as the substantial features by which the merits of the Society were to be judged, and would pass into their proper obscurity if not invested by angry notice with undue importance; and that subjects involving them could not be excluded from the publications consistently with the Society's original design, which was to promote not merely bare antiquarian objects, but Church Architecture and Church Restoration. He proceeded to shew the obligation any Committee must feel itself under to reflect the sentiments, not of the resident members only, a fluctuating and to a great extent partially informed body, but of those who had been resident or who had joined the Society on the faith of its management continuing in harmony with its original objects and principles, referring to a list he held in his hand of eighteen Bishops, thirty-one Peers and Members of Parliament, twenty-eight Archdeacons and Rural Deans, and sixteen Architects, many of whom, especially the latter, had *lately* joined the Society. In connexion with this subject he recommended the consideration of a provision for enabling absent members to vote by proxy on questions concerning alterations in the laws, or the election of officers, and gave notice of his intention to propose such a motion at the next meeting. He alluded to an attempt he had made during the past year to persuade Professor Willis to give a course of lectures on Ecclesiastical Architecture to the University, which he hoped the members of this Society would regularly attend. He referred to changes of sentiment in persons of cautious temper on the points discussed in the publications, as a ground for patiently suspending their judgement; and concluded by pressing on the members of the Society the duty of pursuing their appropriate studies in harmony with its original objects, undismayed by the fear of being called by bad names, and regardless of groundless suspicions.

The Rev. H. PHILPOTT, B.D., Fellow and Tutor of S. Catharine's Hall, proposed that the President should be requested to allow his Address to be printed in the next annual Report.

The Rev. Professor CORRIE, V. P. seconded the motion, which was unanimously carried.

The Rev. B. WEBB, Honorary Secretary, proceeded to read the Fourth Annual Report of the Society, presented by the retiring Committee.

[This is printed, together with the President's address, in the annual "Report" for 1843, just published.]

The Rev. F. W. COLLISON, Treasurer, read an audited statement of the accounts of the Society.

The Rev. S. LEE, D.D., Regius Professor of Hebrew, moved that the

Report of the Committee be adopted ; alluding, in his speech, to the unexpected success of the Society, and instancing, in his own church of Banwell, the ignorance that had prevailed among architects before the late revival of the study of Church Architecture.

He was seconded by A. J. B. HOPE, Esq., M.P., of Trinity College,

J. PEARSON, Esq., B.A., of Caius College, rose to move the following amendment :—

“ That in adopting the Report of the Committee, the Society cannot but express their regret, that the introduction of extravagant and untenable theories into several of the publications of the Society should have deprived the Society of the countenance and support of some of the most distinguished Prelates of our Church, and also that the critical department of those publications should have been marked by a light and irreverent tone, unworthy of the character of the Society, and highly unbecoming the objects for the promotion of which the Society was constituted.”

He took occasion to read and comment upon several passages in the Society's publications, which seemed to him the most objectionable.

The Rev. J. J. SMITH, of Caius College, seconded the amendment, to the terms of which he most heartily subscribed.

The Rev. Dr. LEE defended himself for having moved the adoption of the Report. By the testimony of the mover and seconder of the amendment the meeting had now heard the worst passages in the Society's publications, which he acknowledged were not known to him before, and he was convinced that no danger at all was to be apprehended from them. Mr. Smith had read a letter of the Bishop of London, charging these publications with superstition. He (Dr. Lee) had lately seen a charge of the Bishop of London's recommending several things which some people considered superstitious, such as candlesticks and the like ; but surely no one on that account would think of leaving the church. The best way to treat such matters was not to make them the subject of a motion, but to write a review.

The Rev. Professor CORRIE, V. P., requested the movers of the amendment to withdraw it. He himself strongly felt the necessity of caution : but he was one of the Committee, and therefore answerable for its actions.

The amendment was then withdrawn by its proposer, amidst the cheers of the meeting. The original motion was then carried with great acclamation.

The late Committee having now resigned their office, the following gentlemen were successively proposed, as the six members who should form the committee for the ensuing year :—

G. H. Hodson, Esq. M.A. Fellow of Trinity College, by the Rev. Professor Corrie
Rev. Benjamin Webb, B.A. Trinity College, by A. J. B. Hope, Esq. M.P. Trinity College

Rev. W. N. Griffin, M.A. Fellow of S. John's College, by the Rev. H. Goodwin, M.A. Fellow of Caius College

E. Venables, Esq. B.A. Pembroke College, by the Rev. P. Freeman, M.A. Fellow of S. Peter's College

F. A. Paley, Esq. M.A. S. John's College, by the Rev. R. Shilleto, M.A. Trinity College

The Rev. F. W. Collison, M.A. Fellow of S. John's College, by the Rev. R. W. Bacon, M.A. Fellow of King's College

The Rev. G. Currey, M.A. Fellow of S. John's College, by Alexander Cotton, Esq. C. C. Babington, Esq. M.A. S. John's College, by the Rev. J. J. Smith, M.A. Fellow of Caius College

Rev. J. J. Smith, M.A. Fellow of Caius College, by J. Pearson, Esq. B.A. Caius College

Rev. J. M. Neale, B.A. Trinity College, by W. Boyce, Esq. Trinity College.

The Rev. G. CURREY rose to say that, his name having been proposed without his knowledge or consent, he declined to stand.

In reply to a question by Mr. Frere, it was stated that Mr. Neale would be able to serve if elected; but, in consequence of present absence from England, he had not been placed among the six supposed to be selected by the late Committee.

After some discussion as to the manner of election, it was determined that a show of hands should be taken: when it appeared that the votes for the six proposed by the Committee were nearly unanimous.

Mr. PEARSON then demanded a poll on behalf of the Rev. J. J. Smith.

C. C. BABINGTON, Esq., rose and expressed his wish to withdraw his name after the result of the show of hands.

The name of the Rev. J. M. Neale was then withdrawn.

Mr. Pearson then withdrew his demand for a poll: and the six candidates proposed by the Committee were declared duly elected among the cheers of the members present.

Dr. F. THACKERAY, M.D., and W. HOPKINS, Esq., M.A., were proposed as auditors by A. S. EDDIS, Esq., M.A., Fellow of Trinity College, and the Rev. J. C. FRANKS, M.A., Trinity College.

These gentlemen were declared to be elected.

The PRESIDENT, in the name of the late Committee, proposed the following resolution:—

“The thanks of the Society are given to the Rev. John Mason Neale, B.A., of Trinity College, for the zeal, energy, and ability with which ever since its formation, in a chief measure attributable to his exertions, he has continued, both personally as Chairman of Committees, and during absence and illness by his repeated contributions to its publications, to devote himself to its interests, and to promote its usefulness and reputation.”

This was unanimously carried.

Mr. CURREY expressed his belief that Mr. Neale's absence had been the only reason for his not having been again elected as an original member of the Committee.

A vote of thanks to the President for his constant attention to the Society's interests, and his conduct in the chair this evening, was moved by A. J. B. Hope, Esq., M.P., and carried with acclamation.

The PRESIDENT returned thanks, and adjourned the meeting at half-past ten o'clock.

Amongst the presents exhibited was a beautiful model of a poor-box, and Mr. Gally Knight's splendid work on Italian Architecture, presented respectively by the Rev. Jermyn Pratt and Lord Clive; and some drawings of Herne church, Kent, by R. C. Carpenter, Esq., architect, who was present at the meeting.

REVIEWS.

A Few Thoughts on Church Subjects. By the Rev. EDW. SCOBELL, M.A.
London: J. Hatchard and Son. 1843.

OF the several heads to the discussion of which this pamphlet is devoted, we shall select but one—PEWS. These the author endeavours to defend by establishing the proposition, “That in the present state of society and religion, it is by no means desirable to get rid of a proper and orderly arrangement of this kind in places of public worship.”

Mr. Seobell does not appear to have seen either our “History of Pews,” or our “Twenty-four Reasons” against them. If he had known the former, he would not have commenced his paper by asserting their antiquity on the single and uncertain evidence of the story of

Sir Thomas More's Lady sitting in a pue, which has already been satisfactorily explained by Archdeacon Hare (see Hist. of Pues, p. 14); if the latter, he would not have considered the refutation of some half-dozen arguments, and those by no means the strongest which have been alleged against them, sufficient to silence the objections to the system. But even these the author fails to overthrow, as we shall endeavour in due course briefly to shew. Two passages in defence of pues are alleged from Scripture. In the first, Mr. Scobell considers that the *πρωτοκαθεδρία* condemned by our Saviour in the Jewish Synagogues (S. Matt. xxiii. 6), were similar in their nature to our pues; and that it was not the practice itself which was blamed, but the habit of setting our hearts upon them from a love of personal display. For the second he says, "Nay, we trace something of the principle adopted by CHRIST Himself in the gospel. When our Lord began to preach the word of life, He was in the habit of doing so, mixing and standing among the people: but the crowd was found to inconvenience him; and such at one time was the pressure, that he was obliged to enter a ship, and thrust out a little from the land." It is really quite astonishing that such an act should be appealed to as in any way countenancing private pues in churches! Surely, if it prove anything with respect to church arrangements, it proves what nobody ever attempted to deny, that the *preacher* ought to have some place appropriated to him apart from the people: but how can it possibly affect the congregation *also*? Hence Mr. Scobell's deduction is most illogical, that "whatever permanently incommodes ministers *or* congregations, interferes with edification."

It is difficult to comprehend the force of the following reasoning, p. 56: "If pews, which have been established and respected so long (?), are so easily knocked down, and swept away by a sudden and faneiful movement in one age, it may lead, by the very association of ideas, to *light dealing* with churches themselves in another." If this means that recalling one ancient usage may justify or suggest the revival of a second, we shall have perhaps little to object; but if it implies that to recal antiquity may lead to innovation, we can see little analogy in the case, and therefore little danger to be apprehended.

The author next discusses briefly some of the common objections against pues, on the ground of their "height," "space," and "irregularity." To all which he merely answers, "Well, let us try our best to bring them within proper and judicious dimensions." Now the impossibility of doing this is inherent in the very nature of pues, and in the very principles of exclusiveness, encroachment, aggression, selfishness, caprice, which gave rise to them. Therefore when the writer says to these objections that he sees "no great difficulty yet," he proves himself to be little acquainted with the jealousies, the rivalry, the selfish and self-exalting spirit which makes every man's pue his little castle. Verily, the mistaken taste of some modern architects of making an *embattled* partition-wall of deal boards between pue and pue, has proved an admirable practical satire on the system!

The author proceeds (p. 57), "The *poor* are by no means deficient in a quick and nice sense of propriety in these matters: let them only be convinced that you are dealing with them in a *fair and sincere*

spirit," (how can they be convinced of this when they know that you are shutting them out from every part of the church where they have any chance of hearing the service?), "and they are the last to grudge the temporal advantages of their superiors in anything; give them a reasonable share of room in God's house, and not a tittle of repining is or will be felt, because their wealthier neighbours sit in a degree apart, and in somewhat better places, *although both these facts are oftenest more imaginary than real.*" (!) It is inconceivable how any one acquainted with the state of our churches,* in towns especially, could have penned the sentence in italics. It is quite impossible to deny that the poor *are* virtually thrust out of churches where the whole area is occupied (as it is in hundreds of cases) by locked up pews, four or five feet high, lined and cushioned, and made very nests of fashionable somnolency inside!

Pp. 57 to 59 are devoted to prove that all men are not in any sense equal, and that therefore one man may legitimately be exalted above his neighbour in church; for that what is right *out* of a church cannot be wrong *in* it. The well-known passage of S. James (ii. 2.) is explained to apply to courts of judicature. May we not use the author's argument, and with increased force, against himself, that "what is wrong *out* of church cannot be right *in* it?"

The author dwells with some degree of satisfaction upon the assumption that the Bishop's throne and Dean's and Canons' seats in a cathedral are nothing but pews, and those of an aggravated character, because, if pews really foster arrogance and self-magnifying, those persons who hold high stations in the Church may be supposed more liable to their influence. Now, the distinction between the places of the clergy and laity rests on totally different grounds from those on which the rich and the poor are separated in our modern churches: the clergy are distinguished from the laity by their commission, and it is right that the distinction should be marked in the place where, chiefly, the commission is to be exercised, but the honours and advantages which raise the rich man above the poor are independent of the duties which they meet in the church to discharge, and in discharging which they share alike the blessings and privileges of Christian churchmen.

And even a distinction of place between priest and priest (though perhaps unduly magnified in our present system) may be defended in itself on the ground that the Dean or Canon has authority to direct and superintend the *services celebrated in the cathedral* by the rest of the clergy, without countenancing a similar precedence when given merely on account of secular rank or wealth. The fallacy has chiefly arisen from the admission, in our ordinary practice, of the laity, into the choirs, which they have no business to occupy. It is clear, therefore, that there is no argument in the question (p. 61) "If I sit in a pew to-day as a private person, exposed to a host of objections, what is the magic that enables me to sit to-morrow as a public one, free from blame?"

* And yet we learn from Mr. Scobell's pamphlet, that he is vicar of one church, incumbent of a second, and lecturer in a third.

In pp. 62-3, the writer endeavours to shew that while good order in a pue church is secure, it would become very problematical in one furnished only with open seats. This he illustrates by the case of a theatre, where there is always a rush for the unappropriated seats, while a quiet entry is effected into private boxes. In answer to which we ask, do men shew that rude eagerness when they meet for the worship of God which they do when they go to see a play? It is very true that in the latter case "those who come first are first provided for;" but would it be right that those who will not come betimes to God's house should have the best seats reserved for them to the exclusion of more earnest worshippers? There is scarcely any stronger argument against the pue system, than the fact that it greatly encourages late arrivals, by rendering it a matter of certainty that a seat may be had with equal ease at any period of the service.

"Take away Pews," the author continues, "and the same multitudinous law would always in principle, and more or less in practice, inevitably prevail. Instead then, as now, of the peaceful approach with your family to the house of prayer, hurry and bustle would be the *sine qua non*, and a disturbing anxiety, that the seats you wish for will be occupied; or, in fact, no seat at all remain. Instead of sitting in a seat to which you are accustomed, you may seldom be twice a year in the same place. Instead of feeling a sympathy of devotion with neighbours whom we know, we are ever surrounded with strangers who strictly have no canonical right to be there at all." Now, in all this there is much assumed which is completely refuted by facts. For first, though the seats be all open and alike, they may be so allotted by the churchwardens as to prevent this apprehended confusion and uncertainty; nay, there are already in our own times a considerable number of churches in which none but open seats are admitted; and we have never heard a word of complaint against them on the above grounds. Again, considering the great increase of accommodation gained by open seats, it is much less likely than at present that there will be such a want of room. For this is now frequently caused by a number of unoccupied boxes in a church being kept locked, or by the single occupant of an overgrown pue selfishly opposing the admission of any stranger or neighbour into it. Then as for not being "twice a year in the same place," even without supposing any interference on the part of the churchwardens, we believe the statement will be found altogether erroneous. In churches where sufficient accommodation is to be had (and where there is *not*, no one will pretend that the deficiency is *less* felt when the sittings have been reduced 20 or 30 per cent. by pues) the same seats will generally be tacitly conceded to the same occupants from the very principle which the author alleges, of each person preferring to sit in the same place every Sunday. If *all* wish this, is not the point attained? And in the open seats of country churches and in college chapels, where all the seats are open, each worshipper may be observed day after day to occupy almost instinctively the same place; unless he happen to come too late, or there is a larger than ordinary congregation.

On the subject of "family worship," (p. 63), it will be sufficient to

refer to a letter in vol. ii. p. 102, of the *Ecclesiologist*. We would, however, point out the fallacy of supposing that "parents would be disturbed and husbands annoyed" by the adoption of free open sittings. Some annoyance may be felt, and indeed often is, where the occupant of a pew sits facing a person on the opposite seat; but where all is perfectly open, so that the least attempt at annoyance would inevitably be seen, and where, moreover, as *all* face the east, staring face to face is impossible; how can any serious evil be apprehended? And if, as they ever ought to be, the sexes are arranged on different sides of the church, no disagreeable result of any importance can possibly ensue.

In p. 64, we have an argument against pews, derived from the practice of dissenters. We are not disposed to admit their example as an authority; indeed as they seem to do a good many things just because the Church does *not*, and *vice versâ*, we might have inferred that because dissenters *had* open seats and are now adopting *pews*, the Church (which is just the fact) *had* pews, and was now restoring open seats.

The above are the chief arguments adopted by the writer in defence of a system which we firmly believe to have been productive of more jealousies, more apathy in publick service, more pride and selfishness, more unforgiving and unchristian temper, than any abuse which modern laxity has introduced in the Church. That the defence is entirely an unsuccessful one, we have endeavoured to shew. And it is not from any apprehension that the particular arguments in question can have extensive influence in checking that course of improvement which has been so happily commenced, that we have thought it right to answer them; but rather from a desire to shew how untenable, in general, are the strong-holds of the advocates of this corrupt and pernicious system.

A Chapter on Church-building. By GEORGE GODWIN, Esq., F.R.S.
(From the Civil Engineer and Architect's Journal.)

THIS pamphlet is a lecture, recently delivered before the Institute of British Architects, on the opinions upon Church Architecture lately propagated by the Oxford and Cambridge Societies. Now we must protest against the Oxford Society being made in any way answerable for the views set forth exclusively in our publications, since they have never yet committed themselves, as we have done, to any decided principles of church building or restoration, and cannot therefore be charged with advocating or promoting the opinions which have been maintained by us throughout the whole series of our writings. We are by no means prepared to assert that our sister Society holds in every thing the same views as ourselves, or that it would sanction with its authority all the doctrines which we have promulgated on this subject.

The writer appears to differ from us chiefly on the following points: (1) The symbolism of churches; (2) The necessity of a deep Chancel; (3) The importance of exactly following ancient models; besides some minor points, as on stained glass, fresco paintings, and Rood-screens. On the other hand, he expresses his approval of our opposition to pews and galleries, and our earnest recommendation of *reality* in all constructions and materials.

There is nothing in this little publication which renders it necessary for us to notice it at length. Some of the ordinary objections, about giving undue importance to bricks and stones (we certainly are not conscious of having anywhere in our writings given much importance to the former material at least), increasing the number of ceremonial observances, the difference of the Protestant services, &c., are adduced, but not enforced or discussed at large. The lecture is written in a good feeling, without any polemical or declamatory language.

STAINED GLASS.

To the Editor of the Ecclesiologist.

SIR,—The history of a stained-glass window is a history frequently not without its moral: it resembles oftentimes, in its outline and results, the history of a wealthy orphan, bereft of all its natural protectors and guardians, and fallen into the power of rapacious and covetous kindred.

Strange tales of rapine and wrong could be told on such subjects, and it would be quite as well if a few of these tales *were* occasionally told, and some few of the many delinquencies connected with church windows now and then exposed.

My first tale shall, however, be a cheerful one. It will speak indeed of hair-breadth escapes and perilous wanderings, but still it shall end well; the window shall at length find a home, and a home worthy to receive it. The window alluded to is the stained-glass window in S. Margaret's church, Westminster.

The magistrates of Dort, in Holland, desiring to present Henry VII. with something worthy to adorn his magnificent chapel then building at Westminster, directed this window to be made, and Henry and his Queen sent their pictures to Dort, whence their portraits in this window are delineated.

King Henry dying before the window was completed, it became the property of an Abbat of Waltham, who placed it in his abbey, where it remained until the dissolution of it in 1540.

Robert Fuller, the last Abbat, removed it to a chapel in New Hall, Lord Ormond's seat, in Wiltshire, which was afterwards possessed by Thomas Bullen, father of Anne Bullen.

In Elizabeth's reign, New Hall belonged to the Earl of Sussex; of *his* family the Duke of Buckingham bought it. *His* son sold it to General Monk, who buried the window under ground, but after the Restoration replaced it in the chapel. *His* son dying without issue, and the Duchess neglecting the seat, the chapel became ruinous.

John Olivius, having probably purchased the estate from the heirs of the Monk family, demolished both house and chapel, but preserved the glass, in the hope of selling it for some church.

It lay cased up in boxes till Mr. Conyers purchased it for his chapel at Copt Hall, near Epping, when he employed Price, an artist, to repair it.

Mr. Conyers building a new house, sold the window for 400 guineas to the Parliamentary Committee for repairing S. Margaret's church, in 1758.

This was an instance of wonderful good fortune; and we have very few tales of this kind to relate. Gough shall tell the next story concerning the windows in Tattershall church, Lincolnshire.

The windows of that church are magnificent in their dimensions, and they were once filled with the richest stained glass, which disappeared from it in the following manner. Lord Exeter, not having learned the Commandments, or not understanding, or totally disregarding, the 8th and the 10th, employed a man of the name of Banks, of Revesbay, to get possession of the glass for his Lordship's use. Celerity and secrecy are essential to success in most schemes of spoliation; and as the townspeople had some sort of suspicion that their church was marked as a prey to the spoiler, and were quite disposed to obstruct the robber in his work, Banks used such speed, and took down the glass so hastily, that no plan for its re-arrangement could be observed: part of it, however, was put up in the chapel at Burleigh, part sent to Warwick for Lord Warwick's castle, and part, says Gough, still remains unpacked; and thus was this noble church—one of the noblest in the kingdom, one of the finest specimens of masonry in the kingdom—ruthlessly despoiled; and it was left for many, many years without any glass whatever in its magnificent windows, open to all the winds and snows and storms of very many successive winters.

If this story be true, why has not restitution of these windows long since been claimed?—why should this church be thus defrauded?—what right, but a robber's right, has the possessor of these windows in them? If they were purchased property, let it be shewn of whom they were purchased, as we cannot imagine a legal right in any one to sell the windows of a church consecrated and placed under Episcopal superintendence; and we cannot allow a moral right in any one, by force or by fraud, to take them.

Time was, when, in my occasional wanderings among the churches, the thought would often arise, "what can have become of the beautiful glass that once filled the windows of this church?" A very bad name for breaking church windows the poor robins have, and very grievous things are laid to their charge on this score;—wicked boys also, who throw stones, are convenient scape-goats for those who know but too well what the truth is, or who care too little for church windows to know what is the truth at all.

But time taught me at last that the most ruthless destroyers of stained glass windows were neither boys nor robins, as the following simple tale will show. I once strolled into the church at Stoke Golding, a little village on the south-west side of Leicestershire, and about two miles north-west of Hinckley. It is a very curious and valuable church, of Transition character, between Decorated and Perpendicular, with two Aisles, separated by five equilateral arches with architraves of fine mouldings, the piers of clusters of filleted rounds, the capitals of leaves and heads: but, avoiding further details, I would only observe that the windows are of Decorated character, and of great variety and beauty.

These windows were formerly filled with the most richly stained glass, a great quantity of which, with figures of the Four Evangelists,

was taken down and carried off by the very person above all others—at least so report says—who ought to have watched most jealously for its preservation, even the incumbent of the parish. But as there have been various incumbents within the last hundred years, it would be unjust to the innocent to confound them thus vaguely with the guilty; and, as the name was mentioned to me, so, in justice to others, I at once say that the incumbent alluded to was a Dr. Staunton. He persuaded the parishioners, it would seem, that the glass needed fresh setting, that the lead had perished; and he undertook to have the whole windows perfectly re-set, and in the very best manner, if he was allowed to send them to a house in London, “in which he had confidence.”

Meanwhile, common glass windows were to be provided till these could be returned. But they never did return; and to this day, said my informant, we are in utter ignorance of every thing respecting our windows, excepting that they are totally lost to us.

The very natural conclusion in his mind was, that Dr. Staunton had sold them; for he never would account for them, and made all sorts of evasive replies to all questions respecting them: and the natural conclusion seems to me the just one, and not in the least less charitable than the circumstances of the case fairly admit of. And if the fact was that Dr. Staunton sold these windows, then he sold what he stole; and a more flagrant case of fraud and deception could be instanced of few men. Hundreds have been hanged, and thousands transported, for offences not surpassing this in depravity and villainy. The loss to the parish is of course irreparable.

Sheepy Magna is about $5\frac{1}{2}$ miles west-by-south of Market Bosworth, in Leicestershire; and it once had a church which the Culeys of Ratcliffe, an adjoining parish, built, or greatly contributed to the building of: and the style of building at that time was a very solid and substantial one; and very great and long-continued must have been the neglect of the sheepy churchwardens, to allow of their church needing repair in 1778. They pleaded, however, that it did; and they pleaded their poverty and inability to do it of themselves, and solicited a brief for the purpose, which was granted: but instead of repairing, the churchwardens made use of the money in demolishing, and actually tore down both the north and south Aisle, and then cut the Chancel in two, and added the greater part of it to the Nave.

They then quarrelled with the Font, and removed that entirely out of the way; and, as covetousness is not a vice that grows less when occasions increase for the exercise of it, they then removed the whole of the stained glass and disposed of it; next all the brasses were ripped off the monuments, and sold for old metal; and at the same time a part of an old monument was converted into a Communion-table.

At Hinckley also, which is 13 miles south-west of Leicester, the churchwardens and the Vicar were about the same time mischievously busy; for while the Vicar was exchanging a considerable quantity of stained glass in the Chancel for plain glass, the churchwardens were destroying the old Font. Hinckley, however, is still a fine Perpen-

dicular church. It has a tower and spire, with noble west window, a Nave with five equilateral arches, and a handsome timber roof, resting on corbels of crowned and winged angels; and in the Chancel is an excellent east window of Perpendicular character. The spire, however, was rebuilt about two years after the Font was destroyed. When the Altar-piece was presented I know not, nor by whom. The painter was Luca Giordano; the subject, the Presentation in the Temple.

G. R. B.

REPORT OF THE THIRTY-THIRD MEETING OF THE CAMBRIDGE CAMDEN SOCIETY.

On MONDAY, May 22, 1843.

THE Rev. F. W. COLLISON, M.A., Treasurer, took the Chair, at a quarter to eight, and explained that the President was absent on ecclesiastical business connected with his Archdeaconry; and Professor CORRIE, the only Vice-President at the time in Cambridge, had just sent to state that he was unavoidably prevented from taking the Chair, as he had contemplated.

The following Gentlemen were then balloted for, and elected:—

Ash, J. Holland, Esq., S. Peter's College.
 Bateman, James, Esq., Congleton, Cheshire.
 Betham, C. J. Esq., Emmanuel College.
 Edlin, Mr., Cambridge.
 Goldsmid, Nathaniel, Esq., Exeter College, Oxford.
 Hopkins, T. Marsland, Esq., S. Peter's College.
 Hornby, Rev. E. J., Merton College, Oxford; Walmersley, Bury, Lancashire.
 Ingle, John, Esq., Trinity College.
 Molesworth, Paul, Esq., S. John's College.
 Rivington, John, Esq., Sydenham, Kent.
 St. Aubyn, Jas. Pearse, Esq., Furnival's Inn.
 Smith, B. F., Esq., B.A., Scholar of Trinity College.
 Sparke, Rev. John, M.A., Fellow of Clare Hall; Brigg, Lincolnshire.
 Steuart, A., Esq., Scholar of Trinity College.
 Ventris, Rev. E., M.A., S. Peter's College.
 Wilkins, T. H., Esq., Emmanuel College.

The following Report of the Committee was then read by F. A. PALEY, Esq., M.A., Honorary Secretary:—

“So short a period has elapsed since a full Report of the proceedings of the Society was laid before you, that little now remains to be added. The absence also of the President on urgent business at Bristol, and also of the senior Secretary, together with the illness of the Chairman of Committees, must plead an excuse on the present occasion for a more than ordinarily brief detail.

The accession to our body of not less than sixteen new members in the short space of ten days since the anniversary meeting, furnishes a most satisfactory and gratifying proof of the public confidence in the general usefulness of the Society, under a continuance for another year of the same constitution and principles which from the first it has maintained.

Your Committee are sorry to announce that they have again been disappointed in their hopes of obtaining a room for the purposes of the Society. They are, however, again in treaty for one, at the house of Mr. Edwards, lately occupied by Mr. Barker, in Trinity-street.* Should they feel themselves justified in complying with the terms offered, the collections of the Society will be deposited and arranged therein almost immediately.

* This has since been engaged for the use of the Society.

Applications for advice and assistance have been received from Forres, (for a design for a Burgh Cross); from Withersfield, from Chailey, and from Bury, Lancashire. The latter is a peculiarly interesting and responsible one, being a request from the Rector and building Committee in that town that your Committee will select the best out of five competing designs for a magnificent church tower shortly to be erected in that town. The plans and drawings sent in by the respective architects are on the table, and the opinions of the members in general are invited on the subject. Application has also been made to us by the Ecclesiastical authorities of Bombay, for a design for a new church, in commemoration of the officers and men who perished at Scinde and Affghaunistan.

It has been deemed advisable for the present to withdraw the motion of which a notice was given at the last meeting, respecting the permission of voting by proxies to be extended to absent members.

The first number of the *Cambridgeshire Churches* is before you, and the second will be ready for publication towards the beginning of next month. It is hoped even yet to improve the work in fidelity and beauty of execution: but its faults, should any be found, will be the more readily pardoned, when it is recollected that no professional aid is engaged for the work, the whole of the drawings, plans, and descriptions being done by resident members of the Society.

The munificent donation of £50 has been presented to the Society by His Grace the Chancellor of the University for general purposes, of which such portion as the Committee shall think fit is to be devoted to the restoration of S. Sepulchre's church.

The only remaining window in the clerestory of that church will shortly be filled with the effigy of the Venerable Bede, which is now on hand by Mr. Willement, and three windows of the circular Aisle are expected to arrive this week.* As soon as a communication from Mr. Salvin arrives, orders will be given for the interior fittings of the church to be put in hand immediately. The Committee for the restoration take this opportunity of requesting that the members will exert themselves in the cause of this church during their absence in the vacation.

Among the presents received, which, though not numerous, are of more than ordinary interest, may be mentioned a collection of twenty-five ancient encaustick tiles, accurate drawings of above forty more, and some sections of mouldings from Robertsbridge Abbey, Sussex, by E. G. Hartnell, Esq., and a drawing of a very singular ancient lectern of the 13th century, from Crowle church, Worcestershire, from S. N. Stokes, Esq., both of Trinity College. This drawing is copied by permission from H. Egington, Esq. Architect, of Worcester.

Several orders for new plate, manufactured according to ancient designs, as already explained in the *Ecclesiologist* and elsewhere, have been received since last meeting; and there is every hope that this attempt to revive so important and beautiful a department of ancient ecclesiastical art will ultimately meet with extensive patronage and success."

The following officers have been elected, and new members added to the Committee, agreeable to Law IX. :—

The Rev. W. N. GRIFFIN, M.A. S. John's College,	<i>Chairman.</i>
The Rev. F. W. COLLISON, M.A. S. John's College,	<i>Treasurer.</i>
The Rev. BENJAMIN WEBB, B.A. Trinity College,	} <i>Hon.</i>
FREDERICK APTHORP PALEY, Esq. M.A. S. John's Coll.	

The Rev. EDWARD THORNTON CODD, M.A. S. John's College.

The Rev. GEORGE CURREY, M.A. S. John's College.

The Rev. PHILIP FREEMAN, M.A. S. Peter's College.

* Three of these have since been placed in the church. They were made by Mr. Wailes, of Newcastle.

G. H. HODSON, Esq. M.A. Trinity College.

JOHN KINDER, Esq. B.A. Trinity College.

The Rev. JOHN M. NEALE, B.A. Trinity College.

S. N. STOKES, Esq. Trinity College.

EDMUND VENABLES, Esq. B.A. Pembroke Hall.

A paper communicated by the Rev. G. R. BOISSIER, M.A. Magdalene College, Honorary Member, "On the History and progressive developement of Architecture," was then read by the Rev. H. GOODWIN, M.A., Fellow of Caius College. In this paper the connexion of the early and later Ecclesiastical with the various Classical styles, and, still more remotely, with the barbarous erections of the Phœnicians and Hindoos, and the Cyclopian remains of Greece, was traced; and the progress of the Gothick, from its first emerging out of the Romanesque till its final fall, was explained at some length.

A paper was then read "On the Churches of Cambridgeshire within a circle of six miles round Cambridge," by F. A. PALEY, Esq. The architectural peculiarities of these churches, upwards of forty in number, were briefly described, and some remarks added upon the degraded state of our ancient churches in the present century. The thanks of the Meeting were given for both these papers.

The Chairman dissolved the Meeting at a quarter past nine, with an exhortation to the Members to activity in the Long Vacation.

STAINED GLASS.

To the Editor of the Ecclesiologist.

DEAR SIR,—If not inconsistent with your general arrangements, perhaps you may not object to allow a place in your pages occasionally to a few notes upon the stained glass in church windows.

Such sad havock has, however, been made of this once general and ever beautiful ornament of our churches, that it is now a very rare occurrence to find an unmutilated figure in our village church windows; they having been plundered without mercy to gratify that morbid taste for gothicising noblemen's and commoners' mansions and halls, which Horace Walpole, by his example and letters, fostered, if he did not create it.

I know the system well that was, in consequence, for very many years pursued by the dealers in stained glass to obtain possession of it from our churches. And a deep-laid system of fraud it was, and a far too successful one: but I shall not detail it unless you desire it, though it might be as well, on some other occasion, to put both incumbents and churchwardens on their guard, to preserve what little they have remaining, and to let them know whose depredations they have to guard against.

It seems however desirable that of what stained glass there is left there should be some record kept, and the pages of the *Ecclesiologist* would appear the most proper place wherein to record our notes of what we have found or may yet find remaining.

As an experiment, therefore, and to make a beginning, I enclose the list of thirty-two churches in the county of Leicester, in which stained glass is to be found, and as some of your numerous cor-

respondents will find themselves in the immediate neighbourhood of some of these churches, their duty will be to examine those stained glass windows in detail, and to report to you of what precisely they consist, whether of figures or of flowers, whether much or little remains, and whether the fragments are beautiful or otherwise. My only object now is to direct attention to the subject, and to present a general outline which I would hope soon to see filled up by others in all its details.

Of the churches which contain some stained glass I would name the following :—

<i>Bottesford</i>	15 m. N.E. of Melton Mowbray.
<i>Eastwell</i>	7 m. N. by E. of Melton.
<i>Goodby Marwood</i>	6 m. N.N.E. of Melton.
<i>Garthorpe</i>	6 m. E.N.E. of Melton.
<i>Muston</i>	14 m. N.E. of Melton.
<i>Ouston</i>	8 m. S.E. of Melton.
<i>Gaddesby</i>	6 m. S.W. of Melton.
<i>Thorpe Langton</i>	3 m. N.E. of Market Harboro'.
<i>Alexton</i>	10 m. N.E. of Market Harboro'.
<i>Cadeby</i>	1 m. S.E. of Market Harboro'.
<i>Barkby</i>	5 m. N.E. of Leicester.
<i>South Croxton</i>	8 m. N.E. of Leicester.
<i>Launde Abbey Church</i> ...	15 m. E. of Leicester.
<i>Loddington</i>	14 m. S.E. of Leicester.
<i>Cosby</i>	6 m. S.W. of Leicester.
<i>Bagworth</i>	4 m. N.E. of Market Bosworth.
<i>Twycross</i>	6 m. N.W. of Market Bosworth.
<i>Thornton</i>	6 m. N.E. of Market Bosworth.
<i>Barwell</i> ..	2 m. N.E. of Hinckley.
<i>Peckleton</i>	5 m. N.E. of Hinckley.
<i>Witherley</i>	7 m. N.W. of Hinckley.

And there is some remarkably rich stained glass at—

<i>Skeffington</i>	10 m. S.E. of Leicester.
<i>Frowlesworth</i>	5 m. N.W. of Lutterworth.
<i>Misterton</i>	1 m. S.E. of Lutterworth.
<i>Ratcliffe Culey</i>	6 m. S.W. of Market Bosworth.

Cole Orton...3 m. E. of Ashby-de-la-Zouch, has in the S. Aisle a fine window filled with old stained glass, and in the Chancel a window filled with modern.

Withcote...9 m. S.E. of Melton, has its windows half filled with ancient stained glass, with full length figures of the Apostles, with roses, principally the red, fleur-de-lys, and the royal arms.

Evington...3 m. S.E. of Leicester, retains, in the singular windows of the N. Aisle, a very considerable quantity of its valuable old glass.

Stockerston...10 m. N.E. of Market Harboro', has also some valuable remains, and among other portraits is that of a Bishop, uninjured.

Stoughton...4 m. S.E. of Leicester, has in the Decorated north Aisle some very fine windows with stained glass of excellent quality.

Beeby...6 m. N.E. of Leicester, has some fine old stained glass in the north Aisle; the east and the west windows are filled with modern stained glass, good of its kind.

Great Appleby...6 m. S.W. of Ashby,—the excellent Decorated windows of the Aisles still retain some valuable specimens of their original and beautiful stained glass.

Should this brief list find favour with you, it shall be followed by several others of different counties.

Penshurst, April.

OPEN SEATS.

To the Editor of the Ecclesiologist.

DEAR SIR,—In your April number mention is made of “some excellent lithographick prints of open seats,” as published by the Oxford Architectural Society, and heartily glad am I that they have supplied us with such efficient means to answer all questions concerning the substitute for pues.

Pues I hate, cordially and unreservedly, and that not only from their positive intrinsick deformity, but from the very serious injury these hideous excrecences have done to the interests of Religion and the Church, and the sooner they are rooted out of every church in the kingdom the better both for the Church *and* the kingdom. Being most firmly persuaded of this, I never hesitate to avow it, and am in consequence frequently retorted upon by the question, “But what would you substitute for pues?” to this I answer “Open seats, with their standards carved, as of old, with rich devices.” But I am placed, as doubtless many others are, in a neighbourhood where nobody would seem to have any comprehension what these open seats are; and hercin consists the value of such a publication as the one alluded to, to convince these gainsayers that there are such things as open seats, and that their beauty is as unquestionable as is the deformity of pues.

Perhaps it would extend the sphere of your usefulness were you to enlarge your reference to churches which contain carved open seats of superior character; and as I know you to be perfectly acquainted with those in Lincolnshire, where there are some exquisitely beautiful, perfect models in their way, I would refer to some churches in Leicestershire which have good carved open seats of oak: Abbots Kettleby, Barkston, Croxton Keryll, Harby, Hoby, Hose, Kipton; all in the neighbourhood of Melton Mowbray: Houghton, near Leicester; S. Margaret’s, *in* Leicester; Church Langton, Thedingworth, Stockerston, near Market Harboro’; Calthorpe, Misterton, Peatting Magna, Willoughby Waterless, near Lutterworth; Great Appleby, near Ashby; in some of these the seats are exceedingly well carved, and their designs are of great intricacy, variety, and beauty: but there are also many other churches in Leicestershire furnished with open seats of oak, having standards perfectly correct in form and proportion, only they are quite plain.

Huntingdonshire can also supply a few references: Ramsey, Buckworth, Elton, Glatton, Holme, Water Newton, Stanground, Diddington, Eynesbury, Offord Darcy, Little Paxton, Ellington, Keystone. At Great Paxton there are open seats, but they are plain. At Godmanchester they are panelled, but painted. At Little Paxton they are square topped, and some have turned-up seats. Leighton Bromeswold has oaken seats, but they are probably of the date of the tower, A. D. 1634.

In Bedfordshire I might name Biddenham, Pertenhall, Riscley,

Shelton, Willington, all in the neighbourhood of Bedford; Barton-in-the-Clay, near Luton; Marston Morteyne, and Steppingley, near Ampthill; at Marston Morteyne are or were a number of seats with very excellent panelling. Some, however, had been converted into pews, and some had been wholly removed to make room for as miserable a set of deal pens as ever disgraced and disfigured a church.

Near Biggleswade I would name Northill, Southill, Wrestlingworth, Cockayne Hatley, and Blunsham.

I would hope that every one of your readers who can communicate information on this subject will do so, and that without delay: nothing can be easier than the enclosing to you the name of a parish church in which carved open seats are to be found.

BAYHAM ABBEY.

To the Editor of the Ecclesiologist.

SIR,—There is in the neighbourhood of the place I reside at in the country an ecclesiastical remain which, in proportion to the singularities it exhibits, does not seem to have been sufficiently noticed by Ecclesiologists, namely, the ruined Abbey church of S. Mary at BAYHAM, in Sussex, where, in northern phrase, that county marches on Kent. This neglect may in part have arisen from its being situated only six miles from Tunbridge Wells, and in a very pretty country, which circumstances have given it a popular reputation not alluring to the antiquary. In the few remarks I venture to submit I only aspire to draw attention to this omission: the remedying of it I leave to others, whom this notice may prompt to examine the building scientifically.

The Abbey was founded at Otteham by Radulf de Dena, and removed to Bayham, or Begeham, by Sir Robert de Turneham. It belonged to the Canons of the Premonstratensian order, one of those following S. Augustine's rule, founded by S. Norbert, and so called from their mother establishment at Premontier, otherwise termed in England White Canons, where, according to Bishop Tanner, they possessed thirty-five houses. The church is of the Early Decorated age, and is noticeable for being cruciform, and yet without side Aisles; an arrangement which, though it is found in the ruder ecclesiastical structures of Scotland and Ireland, (as for example in the Cathedrals of Iona and Cashell), is to the best of my knowledge unique in England.* Hence it is, we may safely assert, one of the narrowest churches in the world, in proportion to its length, measuring 257 feet by 23, and 86 feet in the Transepts. The Nave too is extremely long in proportion to what, architecturally, would be considered the Choir; and the stalls, as at Westminster and Norwich, have extended a considerable distance down it. The church terminates at the east end with a semi-hexagonal Apse, which if filled, as it probably was, with narrow windows, varied with Decorated tracery, and bright with stained glass, must have had a beautiful effect, and resembled in miniature the east end of Lichfield Cathedral, the only other Decorated Apse, I be-

* [A few examples occur. Great Wilbraham, Cambridgeshire, is an instance.—ED.]

lieve, in England. The Nave is towards the east fringed with chapels, of which there are two on each side, opening into each other, and therefore, in all probability, anciently separated by parclooses: one of the door-ways opening into them from the Nave is still traceable. These chapels may define the length of the Choir. There are likewise chapels to the east of the Transepts, two on each side, of equal size, extending the whole length of the Transepts, and walled off from each other. They opened into the Transepts by handsome arches. Those on the north side are the most perfect remnants of the church, still retaining their vaulting, which is quadripartite rib and panel, as was that of the rest. The vaulting-shafts are in several instances brought down to the ground. This is held to be a proof that the architect of those buildings, where this peculiarity occurs, was a foreigner. If so, this would account for the apsidal termination of the church. The mouldings of the pilasters in the Nave are very square. The material employed is (either wholly or in part) the common sand-stone of the country, resembling the Tunbridge stone. It retains its sharpness very well, hardening by time. Of the window tracery there are but a few vestiges remaining.

Want of funds may have induced the builders to omit the Aisles; but in such a case, the more ordinary proceeding would have been to have built the Choir and Transepts first, leaving the Nave to be completed by the piety of future generations. It may be that the Premonstratensians, being a very austere order, adopted this mode of building out of humility.

Bayham Abbey was one of the houses suppressed in order to furnish Cardinal Wolsey with funds for his colleges at Oxford and Ipswich.

There are several remains of the conventual buildings, among which is situated the dwelling-house of the Marquess Camden, to whom the Abbey has descended.

I remain, Sir,

Your obedient Servant,

A. J. B. HOPE.

Connaught Place, London, May 8, 1843.

To the Editor of the Ecclesiologist.

SIR,—There exists within a short distance from Cambridge an interesting relique of olden times, which I have not seen mentioned either in the *Ecclesiologist* or in any topographical history of the county;—I allude to an ancient hostelry situated close to Whittlesford bridge, on the road between Royston and Newmarket. The domestick portion of the building is now an inn, and deserves but little notice. It contains however a good, but late, table of fine black oak. A little to the east of the inn stands the old Chapel, now, alas! a barn: to this I would draw the attention of your readers. It is a gem of the Edwardian style, and presents some valuable details, of which the Cambridge Camden Society should procure accurate descriptions, measurements, and drawings. It is lighted on the north and south sides by square-headed cinquefoiled windows, those on the north being remarkably

narrow. The east window appears to have been of exquisite design, but has now lost all its tracery. The interior preserves the Piscina perfect under a beautiful fenestella in the south wall. Immediately to the west of the Piscina the cill of the window is brought down so as to form a plain sedile; which again is followed by a more elaborate seat under a niche. This arrangement I have not observed elsewhere. I will not trespass longer on your patience, but commend the subject to abler hands than those of your obedient servant, O.

NEW CHURCHES.

A SMALL chapel is shortly to be erected at ELLERKER, in the parish of Brantingham, Yorkshire. It is extremely simple, but withal so ecclesiastical and correct in its character that it reflects great credit upon the taste and skill of the architect, W. H. Dikes, Esq. It consists of a Chancel, 18 ft. 6 in. by 15 ft., and a Nave, 34 ft. 9 in. by 18 ft. 6 in., and has a neat western bell-gable. The roof is scarcely of sufficiently lofty pitch, but internally is of beautiful construction. The seats are all open, and the Chancel is furnished with a stone Altar on three steps, piscina, sedilia, and credence. The gable cross over the east window is not good: there should also be one over the Nave gable. We recommend an *equilateral* roof for this little chapel, to be carried up to the lower weathering on each side of the bell-gable.

The church of S. Mary Magdalene, COLCHESTER, is about to be rebuilt, and we have seen some of the drawings for the design, with which we are much pleased. The west elevation is very graceful and simple, consisting of a bell-gable above a two-light window, and a western door-way, which we would rather have seen in a south porch. There will be a good Chancel, and a fine high-pitched open oak roof. The Nave will be fitted with open seats; and the east window, which is Decorated, of three-lights, filled with stained glass, by Mr. Warrington, whose design we have seen and approve. We have some doubts, however, whether the style of the canopy over the figure in the central light is strictly in keeping, in point of date, with the mosaick patterns of the side lights, which are more of Early-English character. The architect is C. E. A. Blair, Esq., Colchester.

Lower Easton, Bath.—We have seen a Romanesque design for a new church in this place. It has Nave, Chancel, and circular Apse. Though only 516 are to be accommodated, the architect puts 67 into a gallery, and divides the rest amongst "Pews," and "Unappropriated." There is, most unnecessarily, a west door: the Tower, disengaged, serves as a south-west porch, with the gallery within it. The children's seats towards the western end are on an ascent. Over the west door is a very clumsy wheel-window. The Apse has three round-headed windows. South of the Chancel there is no window, but a lean external arcade of intersecting arches. The sides are very meagre, having five bays divided by pilasters with a corbel-table above, entirely destitute of basement or other moulding. The Tower is a poor tall thin structure, with a pyramidal head of masonry, and an arcade, pierced alternately, in the belfry stage. The roof is open, but poor; the Chancel-

arch bold, but without screen. The Altar has a good elevation: it is a stone slab on Romanesque pillars. We cannot approve of the extraordinary square pulpit and its large door. Generally the detail is correct of its sort, but without any striking merit: there are few points in it to blame, but as few to praise. We view with the greatest apprehension the increasing number of such mediocre designs. In this we have to protest particularly against the style (Romanesque); the form (apsidal); the plan (western door); and the arrangement (gallery and sloping seats).

We are on the whole much disappointed with the exterior of the new church now building in the *Broadway*, Westminster, the more so, because we had heard it in many quarters well spoken of. The plan is that of a very meagre and insufficient Apse, a Nave and Aisles, with disengaged Tower at the north-west angle. Above the west window we noticed an enormous triplet, merely to light the space of the open roof: there is a west door, against which we must, as in the last case, protest: the clerestory is a series of windows, each having two unfoliated lights with a trefoil in the head, all infinitely too large, divided by the thinnest conceivable buttresses. We have before had occasion to state our objections to these corner pinnacles in merely parochial churches. The roof is of good pitch: the slope of the Aisle-roofs is far from pleasing: the side walls have windows much like those in the clerestory, but that the trefoil in the head is not pierced, a difference which produces a very heavy appearance. Pedimented buttresses divide the windows: and in the apse the same are found highly magnified so as to reach the apse roof. The arrangement of parapets and string-courses struck us throughout as clumsy.

We are glad to announce that the competition for the new church at *Torquay* has ended in the selection of a good design, by Anthony Salvin, Esq. It has a Nave, 78 ft. 6 in., and a Chancel, 39 ft. 3 in. long; but very unfortunately the east end of the latter is apsidal. This, besides being open to more general objections, seems to suit the rest of this particular design very ill. There are Chancel Aisles, reaching to about half the length of the Chancel. The Tower is engaged at the south-east of the south Aisle: and there is a south Porch. One of the chief merits of the design is its noble roof, which is of equilateral pitch. The style is advanced Early-English. The clerestory consists of bold cinquefoiled circles. There are five Nave arches with circular piers, which are perhaps rather too high. The Aisle windows are single lancets, hooded within. The Chancel has a low corbelled arch on each side, communicating with the Aisles: its windows are lancets on a bold string, with jamb-shafts and labels. We object to placing the organ in the Tower in a gallery. The organ ought always to be on the ground, and at the west end. The Tower and spire are of very graceful outline: but we think the angular pinnacles somewhat too ornate, besides betraying some *mannerism* on the part of the architect. The belfry stage is an irregular arcade, the middle light being pierced by a window of two plain lights, with a plain circle in the head. There is an arcade below. The west front, with the exception of its having a *door* and angular pinnacles like those on the Tower, is

a beautiful composition. An arcade of five is pierced by *two* lancets. Above is a circle filled with four small trefoiled circles. We extremely regret to hear that it has been suggested to replace this circle by a cinquefoiled segmental triangle. This is not nearly so appropriate a design. It has also been proposed to substitute double lancets, like those of S. Giles', Oxford, for the single lancets of the Aisles, and the same on a smaller scale for the quatrefoiled circles of the clerestory. These alterations of the plan we earnestly deprecate, and particularly the latter. We have pointed out the chief things which seem capable of improvement. Upon the whole the design is a masterly one: and we are glad to notice that the gables are generally well treated.



CHURCH RESTORATION.

WE have great pleasure in noticing the proposed restoration of BINSTED church, near Ryde, Isle of Wight; the plans of which have been submitted for our inspection by the architect, Thos. Hellyer, Esq. of Ryde, a member of our Society. The church, a small edifice, comprising Chancel and Nave only, is at present in an almost inconceivably wretched state. The windows have wooden mullions, the roofs are cieled with clumsy tie-beams, and a sort of wooden box at the west end contains the bell. The Chancel is filled with seats, and the pulpit and reading-desk stand on each side of the Altar. The improvements are, a beautiful open roof, of good pitch, having arched braces springing from low shafts at the ends of the hammer-beams, and intersecting in the head in the form of a collar, the spandrils being filled with trefoiled tracery: lancets, and an eastern early three-light window, in place of the present mutilated apertures; a pavement of encaustiek tiles, stained glass in all the windows, oaken open seats and fittings, a good screen, and the addition of a neat and unaffected side chapel and sacristy. The lancets internally are well splayed and hooded; a beautiful Chancel-arch will be added; and the Chancel roof is of a most elegant design, consisting of panelled oak with moulded ribs and bosses. A western bell-turret is added, for which we should have much preferred a bell-gable. Upon the whole we have reason to eongratulate Mr. Hellyer upon this design, and trust it will be fully carried out in the spirit and on the principles with which it has been conceived.

The church of S. Mary, HARLTON, is now undergoing repair. The present condition of this fine church is very shocking, and we are glad to learn that a thorough restoration is contemplated, though not by any means to its original splendour, since, from the deficiency of the funds, the works cannot be carried out in a manner worthy of the building. We wish that an embargo could be laid on blue slates, jointed cement, painted deal, and red bricks; materials which will be too abundantly used in this as they have been in almost every instance of recent church restoration near Cambridge. The old open oak benches, and the curious fragments of stained glass, (the latter especially), ought to be if possible *restored*, and not to be entirely removed

for meaner materials. We regret to observe that an unsightly brick vestry has already been erected against the Chancel.

The district church of S. John, GUERNSEY, consisted originally of a mere Nave. A Chancel is now added, which will be furnished with stalls. The pulpit also is moved from before the Altar.

The restorations of S. Peter Port church, in the same island, are also in progress. It is most gratifying to find that church restoration has commenced, and seems likely now to proceed, in Guernsey.

We have seen the plans for some extensive repairs about to be carried into execution at the fine Early-English cruciform church at AYLESBURY, Bucks. The architects are Messrs. Plowman of Oxford. There are several points in the design to which we seriously object. The open seats in the Nave are raised to a height which goes far to destroy their effect as open seats; and the ancient examples which remain in the Nave are to be needlessly removed into the Aisles to make way for the new ones. The passages in the Aisles are next to the walls, instead of next to the piers. The reading-pue is a square enclosure 8 feet by 10, a most exaggerated proportion. Seats are arranged under the Tower, extending into the Chancel, *with their backs to the Altar*. A western gallery, with front of Gothic panelling, is proposed, though the south Transept is totally unoccupied. By the ejection of pews from the Nave of this church 160 additional sittings have been obtained.

PUES.

WE have often heard of silk gowns, silver tea-pots, and even easy-chairs, being presented by their congregations to popular incumbents; but we believe a *presentation-pew* is a novelty, a thing unheard and unthought of till last year. Yet this singular method of testifying regard and respect to their Rector has been devised, as we are informed by parties on the spot, by the parishioners of S. Peter's, CHEESE-HILL, Winchester, where a pue, in obnoxious prolongation of a faculty-gallery, has just been erected, "as a testimonial of esteem for their Rector, and for the use of his family." The worst part of this business is that the testimonial blocks up part of the east end of a north window, and is placed so as almost to overhang the Altar.

IN the church of LOWICK, Northamptonshire, is a pew of remarkable construction. It is described to us as a spacious square box, from the elevated sides of which spring numerous wooden circular-headed arches, attaining an altitude of about ten feet. These are supposed formerly to have supported a massive canopy; although, as at present they are of no use at all except to look ridiculous, their original object can only be surmised. This aristocratic pound (which is not used more than two or three Sundays in the year) projects beyond the line of the beautiful old carved seats which are occupied by the less dignified of the parishioners. Instead, however, of reducing the overgrown pew to smaller dimensions, it is contemplated to lengthen the open seats to meet the pew.

IN the church of HEDSOR, Bucks, is another specimen of a similar pue, furnished with the usual accessories of fire-place, carpet, cushions, and all the accommodations of a private apartment. It is so completely secluded, that the occupants can be seen by no one but the minister, and in some of the snug corners not even by him. A fine view of the park is commanded from a low window by which the pew is lighted.

IN the parish church of STIFFORD, near Romford, there were recently standing two enormous and unwieldy deal pews, which had been left in a partially painted and very ugly condition by a *perpetual* dissenting churchwarden. These pews were recently removed by order of the Rector and *his* churchwarden, with the consent of the Bishop of the diocese, and beautiful carved oak seats substituted in their place, uniform with some excellent ancient specimens remaining on the south side of the church. No sooner was this happy improvement effected, than a perfect storm and uproar was excited in the parish by the first-mentioned official, who, it seems, was alarmed at the ecclesiastical appearance the church now began to assume. So violent was the opposition, that application to the Bishop became necessary. The result was, as we are told, that most unsightly *curtains* have just been erected in front of the open seats, on the absurd plea of *draughts*, so that the occupants of them are shrouded from observation both of the Rector and congregation.

BRINGTON church, Northamptonshire, has its *Chancel arch* entirely filled by an aerial parlour of the most ample dimensions and costly furniture. We regret to observe the frequency of this very objectionable encroachment: which, considering what sort of hands such property is, generally in, we may hope to see gradually and before long disappear, in the best of all ways, by the good feeling of the parties to whom it has hereditarily descended.

WE are grieved to learn that the sum of £700 is shortly to be expended in *re-pewing throughout* the magnificent church of S. Martin, STAMFORD. The plea is that the popularity of the Clergyman renders this necessary as a security against intrusion. Surely the best expedient in such a case would be to enlarge the accommodation by restoring open seats, by which room would doubtless be provided for all who might choose to leave their own parish churches for the purpose of hearing a new preacher. The proposed pews are described to us as of a particularly offensive character. We hope for better things in All Saints' church in the same town.

NOTICES.

WE have on consideration cancelled a letter, after it had been set up in type, on the demolition of the Sextry Barn at Ely, being unwilling to give expression to the writer's warm and indignant language, however much we may sympathise in his regret for a loss we have already termed 'irreparable.' We should not have recurred to the subject, which was noticed in the previous number (p. 67), but that we desire to express our satisfaction at the appearance of a description of the building by Professor Willis, accompanied with plans and elevations, published by the Cambridge Antiquarian Society. Neither ought we to be indifferent to the compliment paid to us by the author, in connecting us, as he has done, with one of the main sources of the interest which attaches to this antiquity, as furnishing an argument against some theories which he seems to attribute to us. From what statement however, in any of our publications, he derives the notion, that we have maintained that every church must have a Nave and two Aisles, and neither more nor less, and *that* because of some mystical virtue of the "sacred number *three*;" and that this arrangement is so exclusively proper to a church as to preclude its application without profaneness to any secular building: or that in like manner the triplet is sacred *because* three is a sacred number; and that it is *so* sacred that it may not be employed at the *west* end of a church; and that, *because* it may not be employed even at the west end of a church, *à fortiori* it cannot be used at all in a secular building; we are altogether at a loss to comprehend. For what we *have*

said we would refer our readers to p. 65 of this volume, where the view maintained, so far from having been "reluctantly given up," has obtained the adhesion of several architects who were at first "reluctant" to receive it. We could scarcely assert that a triplet could not be used at the west end of a church, with the example of Ely Cathedral within a few hundred yards of the Sextry Barn.

WE have received a letter from John Elliot, Esq., architect, in reference to our review of his design for a new church at Emsworth. He mentions at some length the details, of which he considers that we have not given a fair account, and complains that we have not done him justice in our observations upon them. We stated at first that our opinion of the church, which we had not seen, was derived from the lithographed view of it which has been published and circulated; and if this contains the monstrous inaccuracies which it would appear, from Mr. Elliott's letter, to exhibit, it would seem to have been put forth for the purpose of deceiving the publick; for it is quite impossible to reconcile Mr. Elliott's own statements with the features represented in the picture. We are very glad to learn that the case is not so bad as it there appears; but we cannot be blamed for describing churches as we find them represented in what we have every reason to suppose to be authentick views of them, and in what were circulated with high authority as such.

"CESTRENSIS" begs us "to be kind enough to raise our voice against the following atrocities," namely (as he represents them) the exposure for sale of the tapestried Altar-piece of the cathedral for £50, (the proceeds to be devoted to the fund for procuring a stained glass window), and the proposed elongation of the choir by taking in the Ladye chapel. We are well aware that much difference of opinion exists about the restorations in progress at Chester cathedral; at present we can only say that we are watching the works with great attention and interest, but have not at present sufficient data either to condemn or approve of the measures proposed.

"SIGMA" calls our attention to a misprint (which he will find corrected in the second edition) in vol. i. p. 142, of the *Ecclesiologist*, where in the inscription on the foundation-stone of S. Mary's chapel at Arley Park, "fovet" was read instead of "sonet." The correction of this may be more important than our correspondent surmises; for this word "fovet" (though it makes utter nonsense in the context) has actually been construed by an Irish journal into a Jesuitical recommendation of the doctrine of transubstantiation!!

"A SUBSCRIBER" from Driffield mentions that the "flagitious arrangements," described in our last number as existing in the church of that town, no longer exist. Our former correspondent would appear not to have paid a very recent visit to it. The unsightly sash window (wrongly called a casement by our informant) above the Chancel-arch, is very shortly to be replaced by one of more correct character. There is no longer any mystery in the termination of the flues, for they are now carried *right through the windows of the clerestory*.

THE incumbent of a parish within four miles of Cambridge, upon recently entering the church to attend a parish meeting, found, to his horror and indignation, the persons present *sitting round the Altar* (within the rails), in conference on the business under discussion! What views persons must entertain of the sacraments of the Church who habituate themselves to such shamefully irreverent behaviour, it is but too easy to conceive.

A CORRESPONDENT requests to know "the use of dripstones round window-heads and string-courses in the interior of ancient churches,"

adding that he is not in the habit of adopting any useless member or ornament in church-building. For the use of internal strings we think it is not difficult to assign more than one reason: first, the principle pointed out in vol. i. p. 199, of contrasting the vertical lines of Gothick architecture with subordinate horizontal lines; secondly, to form a line of separation between the solid basement portion of the walls and the upper part which is pierced with windows; thirdly, to produce a correspondence between the exterior and interior appearance of a window. For a string carried underneath the cill is a great ornament, and gives an appearance of finish which is by no means to be neglected. Moreover the light is more strikingly thrown and more clearly defined by a dark line running immediately below it. *Labels* we think were added because, from their universal adoption externally, they came to be considered an integral part of a window; and there is no doubt that a window arch is meagre without this addition. Probably for much the same reason they are generally found over pier arches. Additional lines are thus gained, and a much greater appearance of depth and effect is thereby given to the mouldings of the archivolt.

WE have to thank *Oxoniensis* for his letter respecting Mr. Warrington's stained glass. We have seen specimens of this artist's works, and cannot deny our praise, but we think we can detect whence he has derived all that is good in his designs and execution.

WE have to thank the Rev. H. W. Wilberforce for his sketch of a rude Dedication Cross, graven on the eastern jamb of the blocked northern door-way of BARFRETON church, Kent. The horizontal arm is that of a cross crosslet, the vertical one plain. We must refer our readers to a letter on this subject in p. 49 of the present volume.

A CORRESPONDENT requests to know how to dispose in the most reverential way of disused Altar plate of Sheffield silver, and a modern Font in the Grecian style. The former may be kept until an opportunity occurs of using it for some other church; if not, it should either be buried or walled up in the church. The pagan Font should be broken up and buried forthwith; the sooner it is concealed from the eyes of Christian men the better.

WE think it right to point out the following instances of abuse, neglect, or dilapidation, in some of the village churches near Cambridge, with a hope that this notice may lead to their timely correction.

LONG STANTON, S. MICHAEL'S. The Chancel of this very beautiful little Early-English chapel is used for a school, a green curtain being drawn across the Chancel-arch, and a common wide *kitchen fire grate* inserted in, and projecting from, the north wall, with a huge red brick chimney behind it, for the comfort and accommodation of the teacher (who sits within the Altar rails with his chair against the Holy Table) and his flock, who thus imbibe early principles of irreverence which must be most baneful. The north Aisle of this church contains an inscription in black letter of the churchwardens' names and the date (1639). This has been exactly copied by two ambitious successors, in lamp-black, against the western window; and such is the force of bad example, that the artist who has daubed with drab paint the beautiful piers has thought fit to perpetuate the memory of the act by the following inscription, *cut in the masonry* of the south-west pier:—

I WPAINTED

THE × 1838 × PILARS. (*sic*)

LONG STANTON, ALL SAINTS. *All* the beautiful and elaborate Decorated windows of the south chapel are blocked with mortar, a modern burial place for the Hatton family having been made there. The mullions and

tracery are entirely removed from others of the windows; the west end of the south Aisle is blocked off for a school, (a practice very common about Cambridge), and the roof is disfigured by the insertion of several modern dormer lights.

LANDBEACH and WATERBEACH. The Chancel of the latter church has a flat ceiling, which cuts off the upper half of the beautiful eastern triplet. In the former a *common marble mortar*, perched on the pedestal of the ancient Font, is used instead of the venerable stone basin of many centuries, which has been displaced and probably destroyed. The exquisite stained glass, open roof, and carved woodwork of this interesting church are in a very bad and neglected state. The whole of the latter has recently been painted blue.

QUY church is, we are happy to say, undergoing a partial restoration. It is in a shocking state of dilapidation. The school children are allowed to sit with their ever-restless feet on the fine Brass which yet exists in the Nave, and a great black stove with a funnel disfigures the interior.

IMPINGTON church is in a shameful condition. The floor is wet and broken, the walls covered with whitewash, relieved by green damp and streaks of lamp-black. The Altar appurtenances are worse than beggarly. The pulpit is a flimsy fabrick of daubed deal; the Chancel-arch blocked with boards; the old Roodscreen cut to pieces, and used to panel the backs of seats in the Chancel; the fine old oaken roof disfigured by being cieled between the timbers; a blue bason perched on the old hour-glass stand, in the Font: and the interior of the Chancel conspicuous only for straw mats, deal boards, neglect, dirt, and dilapidation.

At GREAT SHELFORD a fire-engine is kept in the church (a common but scandalous practice), and the walls adorned with rows of black buckets. All the windows of the Chancel have their tracery blocked with mortar, and the east window is square with wooden mullions.

LITTLE SHELFORD has the windows of its beautiful southern chapel blocked with mortar. The east window is square, and of wood. The priest's door is modern, in the parlour style, and painted white. Part of the old Roodscreen is rotting in the desecrated Sacristy. The Chancel is filled with deal forms and straw mats, and the Holy Table is a wretched deal frame, painted red.

HAUXTON is a small Early-Norman structure, which, considering that it has been a Christian church for seven centuries and a half, if on no higher grounds, deserves a better fate than its present one. The windows are barricaded and completely closed with wooden boards; perhaps to hide their dilapidated condition. The east and west windows have their tracery broken, which, instead of being restored, has undergone the usual process of being stuffed with mortar. The east window is a square wooden sash inserted in the ancient one, which is of Decorated date.

OAKINGTON and FEN-DITTON churches are both in actual danger of falling from dilapidation, and are both in a shocking condition. The former, however, is to be repaired forthwith: we have some reason to fear without attempting to procure a rate.

HARDWICK church has several of its windows blocked up with clay or mortar. The upper part of the spire is ruinous, and in imminent danger of falling. The Altar is a rude frame of rough pieces of deal hammered together and painted red. It is covered with a dirty and torn rag of the very coarsest green baize. The Chancel-arch is encumbered with an absurd Italian screen, painted red, and a square board, with pediment and gilt Cross above it, containing the royal arms and those of the See of Ely. Three new deal pews have just been erected in the Nave, the sides of which are actually above five feet high, so as, of course, entirely to conceal

the occupants! The windows of this church contain some interesting stained glass, and lately contained still more, for two or three handfuls of fragments are lying loose in the piscina. We could mention many other examples of disgraceful apathy and neglect in the guardians of the churches in the neighbourhood of Cambridge; indeed it would be difficult to name many which are even in a decent state of order, cleanliness, and repair. We do not look for splendour and costly decoration in village churches at present, though we very well know that they seldom wanted either in olden times: but we *do* look for upright walls, unbroken windows, sound roofs, and fair level pavements. We expect to find, upon entering every church, at least a *decent* Altar, and not those miserable and paltry tables which called for the severest reprehension of the bishops, and indeed of all orthodox persons, even in the seventeenth century; one which, to our shame be it spoken, very far surpassed our own in care and attention to church arrangements.

At HARSTON the Chancel has been re-built in the cheapest and meanest style, with a solitary eastern window of the poorest description, and a coved cieling within. Outside it is cased with jointed cement. The pews which encumber the Nave are piled together so as to leave no central passage to the Altar. The belfry-arch is blocked with deal boards in order to convert the tower into a vestry, and immediately in front of it is placed the pulpit. The consequence of this is, as might have been expected, that the few old open seats which remain have been *turned round* to face the pulpit, so that the whole congregation now sit with their backs to the Altar! In the south aisle is a stove with a black flue, which issues out from the middle of the roof, and is ornamented with a chimney-pot with a tile and a brick upon the top of it. The porch is in a shocking state. The windows have their tracery greatly mutilated, and in some parts blocked up with mortar. A large portion of the church-yard has lately been converted into a garden, so that all access to the west front of the church is precluded.

THE church of COTTESBROOK, Northamptonshire, as we are informed by a correspondent who recently visited it, presents a lamentable specimen of the bad taste, and, we may add, the bad habits of modern times. The south transept (the northern one has been destroyed) is encumbered with "several well-barricaded dozing-pens." Another pew of rival luxury and magnitude is reared to a height which, as our correspondent observes, effectually precludes all chance of "sitting *under* the preacher." Among other monuments of the most outlandish device and description is a huge marble vase, resembling an aggravated scent-jar, in the Chancel, the cieling of which is flat, and adorned with a painted cornice, in the drawing-room style.

THE Chancel at LONGTHORP, near Peterborough, (a beautiful Early-English building,) is filled with pews and a most superb and exalted pulpit, while the Altar is a common deal table, of the very meanest description, unprotected by rails or even raised steps, and uncovered by a cloth. The roof externally is high pitched, but has a flat cieling, as a matter of course, internally. With all this most irreverent incumbrance of the Chancel, a considerable space is left perfectly unoccupied by seats towards the west end. The strange kind of infatuation of making unnecessary and expensive alterations in churches, just because they are wrong, and utterly opposed both to the spirit and letter of the rubrick, is most striking. Who, for instance, would believe that a frightful gallery of deal painted red would be thrown across the middle of a Nave, when all the space to the west of it, with the solitary exception of the concealed and neglected Font, remains an empty and useless area? Yet such is the case in the very beautiful Early-English church of GREAT WILBRAHAM, in our own county.

THE following painful account is furnished by a member of our Society. "On the southern side of the church at SCARBOROUGH is a beautiful porch, having a parvise above it, now desecrated, and entered by a door out of the southern gallery. It is nearly dark, and *teems with filth of the most revolting description.* (See *Ecclesiologist*, vol. i. p. 177.) The top and base of the old Font are lying in a dark hole, covered with lumber, the accumulation of years, and the shaft is set up in the church-yard as a sundial. The present Font is a kind of wash-hand basin on a frame of painted deal. The galleries are of surpassing ugliness. There are two tiers, one across the Nave piers, the other in the northern triforium, the arches of which are all boarded up, with a small door opening into each, exactly in the manner of the boxes in a theatre. These piles of wood are ascended by a step-ladder of great length in the north aisle, across which a wooden bridge is thrown. All the wood-work is of the roughest and most barn-like description: and as each occupant has followed his own taste in fancy-painting his allotment, the whole structure exhibits a variety of shades and tinctures which might be expected rather in a play-house of mountebanks than in a Christian church. The pens on the floor are in a vile state; more like the cages in Smithfield than any thing else. "The entire place," adds our correspondent, "is so filthy, as to be a disgrace to all parties connected with it, and calls loudly for exposure and condemnation."

THE Font at HARROW church, Middlesex, has been repaired and restored to its former position and use. It is of Norman date, and "may therefore," says our correspondent, "perchance have been the gift of Lanfranc or S. Anselm, as in those days Harrow (still a peculiar) was one of the favourite residences of the Archbishops of Canterbury."

AT POWICK, near Worcester, the South Porch has *lately* been destroyed, as we are informed by a correspondent, to make way for a *stove flue*.

THE fine cross church of BERETON, Bucks, has lately been repewed with deal, and the circular Norman Font, for no conceivable reason, enclosed in a case of the same material. The floor of the belfry has been brought down below the spring of the tower arches, thus entirely blocking off the Chancel and Transepts from the Nave.

THE ancient Font formerly belonging to the church of WILSTHROPE, near Stamford, which was re-built about a century ago in the revived pagan style, has just been discovered in a field, where it appears to have been used for a horse-trough. It is now, unhappily, a mere mutilated fragment.

AT the magnificent church of HINGHAM, Norfolk, one of the seven chapels formerly attached to it, and situated on the north side of the Chancel, has long been a roofless ruin. It was first desecrated by being used as the village "cage;" but it has subsequently been converted into a *county gaol*, where malefactors are confined in a wretched shed constructed inside. This once hallowed place is also used as a dog-kennel. We are, however, glad to learn that immediate steps are likely to be taken to put a stop to such scandalous misuse.

THE writer of the account admitted into our last with respect to WOBURN church has explained to us that the ceiling of the Chancel of that church is not *flat*, but semicircular with Italian designs and ornaments. The writer calls our attention to the mischievous and unsound principles circulated in a periodical called "The Builder," which we shall shortly notice more at length.

Our attention has recently been directed to the beautiful stained glass still remaining in the windows of EATON SOCON church, Beds. The subject appears to be the life of S. Nicholas, many passages of which remain

nearly entire in the windows of the north Aisle. An effigy of S. Nicholas in episcopal vestments still exists in the eastern window of this Aisle. It is of extraordinary merit, but unfortunately headless. Hearing that this church was under repair, we took an early opportunity of visiting it, knowing well the usual fate of stained glass under such circumstances. At present nothing appears to have been done to this glass, but we learn with deep regret that every year diminishes its quantity, and that within the memory of some now living a great deal more existed. We are assured that not the slightest care *has ever been taken* to preserve these inestimable remains, a considerable portion of which is yet capable of being faithfully restored. We wish particularly to direct attention to them while the church is yet under repair, and to urge the careful preservation at least of one of the finest and most extensive specimens of ancient glass which exist anywhere in the neighbouring counties.

IN the church of ABBOTSLEY, near S. Neots, a considerable quantity of ancient stained glass was some time ago removed from one of the windows which was under repair. Instead of being duly replaced, the portion thus detached was actually deposited (as useless rubbish it would seem) at a publick house, where it was carried away piecemeal by any persons who chose to help themselves. After lying here, as we were told by our informant, a resident near the spot, two or three years, the last remains were utterly destroyed by being *set up to be pelted at by the boys*. This is one out of countless proofs of the almost incredible ignorance, stupidity, and brutality of the church-destroyers of the last generation.

THE Chancel of the ancient and interesting church of ELTISLEY, Hunts., has just been rebuilt of curtailed proportions in the cockney villa style, of brick with a low pitched overhanging roof of blue slate. The east window is a most miserable erection of three lights, without any foliations.

THE Chancel of the beautiful church of ASHFORD, by Melton, is used as a children's school-room. When recently visited by a correspondent, the Holy Table had the following furniture upon it:—twenty writing and copy-books, seven slates, a hone, the master's cane, and sundry pens. Within the rails was the schoolmaster's desk; and a jug of ink, covered with a rag, was in the sedilia.

A FEW weeks ago, there existed in the south aisle of TRUMPINGTON church three or four ancient coped coffin-lids, with floriated crosses upon them, very fine and valuable examples of Decorated date. These (one excepted) have suddenly disappeared. A row of children's seats has been placed there; and these coffin-lids have either been chipped away, so as to be level with the pavement, or turned upside down with the same intent. Surely this act was a needless and culpable procedure.

A CORRESPONDENT from Cheltenham, who signs himself "An Inquirer," and who favoured us with a former communication on a somewhat different subject, has proposed to us, whether seriously or otherwise we are not quite sure, a question of some difficulty, though no great importance, in its solution. The writer conceives that the occurrence of a circle in the head of Decorated windows of more than two lights, as that at Merton College Chapel, and Fenstanton, near Cambridge, not only disturbs the general pattern or leading lines which contain, as it were, the *idea* of the window, but appears to exercise a depressing influence upon the central light immediately below. How far this notion may be due to mere fancy or taste in the mind of our inquirer, we are not at present prepared confidently to state. We confess, however, that the feature in question never appeared to us to be open to these objections. Being one of the principal and the simplest of geometric figures, and adapted from its shape not only

to occupy conveniently the centre of an arched space, but also to combine harmoniously with almost any curved lines that may meet it, it is no wonder that the form was retained from Early-English windows, where it was first suggested almost by the necessity of construction, even in late Decorated work, and was in that style enlarged proportionally with the size of the window, so as still to preserve the same predominant and well-defined character. In windows which, like the above examples, have a large traceried circle in the head, this circle is doubtless the *principal* design or pattern, to which the other lines are in some degree subordinate, or merely supplementary. And as this circle extends over, and has its bearings distributed under, several of the mullions, it is wrong to regard it as tending to depress the central light. Besides which, in the symbolical language of which such windows are expressions, the circle bears a prominent part, and must therefore be considered as a feature of greater importance, in this sense, than the lights.

WE are glad to announce that arrangements are being made, under the sanction of our Society, by W. Butterfield, Esq. (who, as our readers are aware, has already undertaken for us the management and superintendence of the manufactory for Church Plate) for the binding of Office Books for the use of churches in appropriate and ecclesiastical devices. The want of this has long been felt, and we hope shortly to be able to give further information upon the completion of the arrangements now in progress.

CARVED oak Lecterns, made under our inspection from ancient models, may be had in Cambridge, price about £5.

THE Report of the Society for 1843 is now ready. Each Member is entitled to one copy, which may be procured on application to Mr. Stevenson, or Messrs. Rivingtons, London.

THE Second Part of the *Cambridgeshire Churches*, containing views and details of S. Andrew's, Cherry-Hinton, with architectural description, is also ready. Price 3s. 6d. tinted paper, or 2s. 6d. plain.

We beg to remind our Subscribers that this Number (xxiii—xxiv) completes the Second volume. Of such of them therefore as have paid two subscriptions (10s.), the subscription for the third volume (5s.) now becomes due, and may be paid, as before, by a Post Office order addressed to Mr. Stevenson, Cambridge. To obviate the confusion which has frequently arisen from new subscribers desiring to date their year's subscription from the time of their first payment, it is necessary to state that the subscription must in all cases be for the entire current volume; and such gentlemen as already possess the previous numbers of a volume are requested to complete it by procuring for themselves the remaining numbers of it as they appear, and to commence their subscription with the commencement of the next volume.—The title-page and index will be published shortly to complete the second volume.

END OF VOL. II.

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